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An Honest Confession

IF we would see clearly, we must not blink the fact that one of the effects of this emancipation of the human mind has been to weaken incalculably the foundations of religious faith for millions of Christions before anything very substantial could be given them in place of what has been taken away. Tell it not in Gath, publish it not in the streets of Askelon, but we may as well confess to each other that the glowing promises which we of the liberal movement made to ourselves twenty years ago of a rationalized and newly-vitalized Christian faith which should fill the masses with a more spiritual religion and take the place of their old bondage to the letter have not been fulfilled. The bondage to the letter is rapidly going, but the new spiritual faith is not spreading with anything like the same rapidity.—*Professor James Bassett Pratt, of Williams College.*

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"In the Name of Our God We Will Set Up Our Banners"

THE BIBLE CHAMPION

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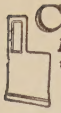

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THE BIBLE CHAMPION

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Volume 32 MARCH, 1926 No. 3

EDITORIAL

First Corinthians, Chapter Thirteen

MUCH attention is being called to I Corinthians, chapter 13, in these days of controversy. This is good. This marvelous passage of God's Word is worthy of the most careful and constant study and practice. But, like many other passages of the Scriptures, its meaning and value cannot be received at a glance.

In the twelfth chapter the apostle considers the matter of spiritual gifts. He discusses their importance and possibilities, and enjoins us to covet earnestly the best gifts. He closes that chapter by calling attention to something greater and better than gifts. And so he says, "Yet show I unto you a more excellent way." That way is set forth in the thirteenth chapter.

The theme of this chapter, according to the King James' Version, is charity. The more recent versions call it love. The real theme is *agape,* and the true exposition of this passage requires a careful study of the exact significance of this word. In this article we shall use the more familiar word "love," bearing in mind the great necessity of securing its true meaning.

This chapter presents four great propositions concerning this theme. They are: its importance, its analysis, its perpetuity, and its par-excellence. The importance of love, or *agape,* is set forth in a most emphatic way. It transcends all powers and all gifts.

Though one could speak the language of heaven and earth, and so be able to communicate with all men and angels, though he could solve all mysteries of the present and future, though he had all knowledge of science, though he had the power of achievement, even to the extent of removing mountains into the midst of the sea, though he fulfilled all moral relations with man even to the extent of bestowing all his goods to feed the poor, and though he maintained all religious relations toward God, even so far as to give his own body to be burned as a sacrifice, and had not this love, or *agape,* it would profit him nothing and he himself would be nothing.

What is this greatest thing without which a man is nothing and all things are without profit? We cannot arrive at this meaning from our English word "love." It has too many meanings, and is used very differently by different persons. We wish to refer to the Greek. It contains two chief words, which have been translated into our language as love; these are *philia* and *agape.*

Philia, in its most general use in the New Testament, signifies human love, while *agape* almost exclusively means God's love. The conversation between Christ and Peter at Galilee calls attention to the different use of these two words. John is especially clear, emphatic and exclusive in his use of the *agape.* He says God is *agape.* He speaks of the *agape* of God.

We do not say that these two words are never used interchangeably in the New Testament, but when so, it is similar to our interchange of like and love. We all recognize the difference in these two words. We like things, and we love persons. Yet we speak of liking a person and loving a picture, a garment or good food. This is irregular, and not standard usage.

God's love and man's love must be carefully distinguished. Man's love is made up of sentiment, emotion, passion with some higher elements, but it never attains its highest character until it is permeated and sanctified by the love of God. In this thirteenth chapter, Paul is not speaking of man's love, not of the *philia,* but of God's love, the *agape.* This is the greatest thing in the world; yea, in heaven, yea in all existence.

Paul does not undertake to define the *agape,* the love of God. It is too great for human

definition. He analyzes it. Many would be saved from self-deception if they would stop to realize the divine love here used is not mere human sentimentality. We can only give a mere outline of that analysis here.

As we see it, there are four great qualities in the *agape:* generosity, politeness, loyalty and steadfastness. Generosity is consideration for others rather than for self. This is manifested in the patience and long-suffering marked in dealing with sinful man. God's love gives out rather than draws in. It is bestowed on the unworthy. It is opposed to self-boasting.

Politeness is not merely the observation of set forms. Such observation may be maintained in a way to be impolite and offensive. Politeness leads one to observe those forms and practices which contribute to another's comfort and ease.

Loyalty manifests itself in connection with truth and righteousness. Here the relation is intense. *Agape* "rejoiceth in the truth, but rejoiceth not in iniquity." It has strong attraction for the truth and strong repulsion for error and wrong. Let no one think the spirit of indifferentism to truth or right can possibly exist with the love of God or the *agape* in the heart. The present-day indifference to the doctrine of God's Word is one of the strongest evidences of the absence of the love of God. If one loves God, or has his love in his heart, he will be intensely loyal to the truth and righteousness, and antagonistic to error and wrong. It is at this point that many are confusing softness and infidelity with love.

Steadfastness is closely related to loyalty. It is the permanence and persistence of loyalty. For truth's sake, right's sake, God's sake, it beareth all things, believeth all things, hopeth all things, and endureth all things.

The perpetuity of the *agape,* the love of God in the heart of man, surpasses all else. Prophecies and the understanding of mysteries will not be needed in the full light of God. When believers are perfected in heaven, there will be but one tongue. All our knowledge or science is now imperfect. The imperfect shall give place to the perfect, as childhood does to manhood. We change, but the divine love in us does not change.

There are some other things which do not change. They are the three graces received direct from God, and the greatest of these is the love of God in the soul. It is God himself dwelling in us. As the sun rises, shedding its beauty over the morning sky, gently and quietly, with beauty, peace and comfort, so the love of God is shed abroad in the heart by the Holy Spirit. It can be obtained from no other source.—*D. S. K.*

A Sign—The Woman's Seed

THE virgin-birth of Immanuel is spoken of in the prophecy in Isaiah 7: 10-14 as a "sign"; and specifically as a sign that was to be given to the house of David. Furthermore (and this should be carefully noted) the prophecy was occasioned by God's deep displeasure with King Ahaz, the then reigning representative of David's line.

By the records of that monarch's reign (2 Kings XVI and 2 Chronicles XXVIII) it appears that he was weak, wicked, and unbelieving; that he walked in the ways of the kings of Israel, and gave himself over to the abominable idolatries of the heathen.

And now, upon the occasion chronicled by Isaiah, he gives to the Lord his God a special and peculiar cause of offence. For, in manifestation of His love and faithfulness toward the house of David, God had sent the king a message by His prophet, promising deliverance from a serious danger which threatened the realm of Judah at that time, and offering to confirm His promise by a sign, which Ahaz himself, was invited to ask of the Lord his God.

But Ahaz spurned the offer, saying, "I will not ask"; and not only so, but he sought to cloak his presumptuous refusal of God's gracious offer under a pious pretext. The effect was to "weary" God; and a Hebrew lexicon gives the significance of that word as *to cause disgust or loathing.*

Wherefore God sent a further word to the king, telling him that He Himself would give the house of David a sign; the intimation being that it would be an *unwelcome* sign, in that the male descendants of his house should be debarred from the honor of the parentage of the Redeemer, and that the promised Deliverer should come from a woman.

And further, this was not to be brought about through the marriage of some princess of David's line, but *a virgin* should conceive and bear a son. The statement in the original text is even more definite; for it reads *"the*

virgin." For God's plan was, of course, complete in every detail in His own mind; and had been from eternity (Eph. 1:4). He knew the precise means whereby He would accomplish His eternal purpose in Christ Jesus, and the very instrument He would select for bringing the Redeemer into the world. Therefore what we have here is not a further development in the plan of God for man's redemption, but merely the revealing of a further detail thereof.

By this word of God to King Ahaz all the males of the house of David were cut off from the parentage of the Redeemer. It was a repetition, only with greater definiteness, of the decree of Eden, whereby the man had been in like manner cut off, and the seed of the woman left as the sole hope of mankind.

We cannot suppose, however, that King Ahaz received that word of the Lord in the same spirit of faith that Adam manifested, when he gave the woman a new name expressive of the truth of the good news that *life* was to come through her (Eva—Life).

In seeking the lessons that are to be learned from this prophecy of the sign that was to be given to the house of David, attention should first be paid to

The Circumstances of the Prophecy

The message was delivered at a time of extreme danger to the realm, and particularly to the dynasty of David. For the king of Israel and the king of Syria had confederated against Judah, with the avowed object of deposing King Ahaz, and placing "the son of Tabeal" upon the throne (Isa. 7:5,6).

In this great emergency, King Ahaz, instead of looking to the God of his father David for help, turned to the king of Assyria. To whom he sent as a bribe the silver and gold out of the house of the Lord, and also the treasures out of the king's house. Moreover, he abjectly offered to become the servant of the king of Assyria, and prayed him, saying, "Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me" (2 Kings 16:5-9).

But God, in wondrous grace, sought to recover the apostate monarch. For we note the tenderness of the appeal expressed in the words, "Ask thee a sign of the LORD *thy God"*; which words plainly declared that, although Ahaz had virtually repudiated the Lord, He nevertheless was mindful of His covenant with the house of David, and was ready to come to the rescue of even this faithless and impious member of it.

But Ahaz was not to be turned from his own policy. He had paid a huge sum to secure the aid of the mighty king of Assyria; and he trusted for deliverance in the arm of flesh, rather than in the living God.

Glancing momentarily at the outcome of the intrigue of Ahaz with the king of Assyria, we note that "The king of Assyria came to him, and *distressed him,* but strengthened him not"; and further that "in the time of his distress, he did trespass *yet more* against the Lord." And the inspired writer adds these impressive words, *"This is that king Ahaz"* (2 Chron. 28:20-22).

Yes, this is that King Ahaz, to whom God had, of His own accord, sent His servant Isaiah, bidding him not to fear because of the powerful confederacy that had been formed against him; and to whom He had given this explicit assurance, "Thus saith the Lord God, It shall not stand, neither shall it" (*i.e.* the design of the king's enemies) "come to pass" (Isa. 7:7).

It is apparent that the prophets' words were received with utter incredulity; but nevertheless, God, in further manifestation of His loving forbearance toward this son of David, and of His desire to recall the apostate king to Himself, condescended to give a sign in confirmation of His promise. And not only so, but in order that the confirmation might be such as to leave no room for any doubt whatever, God further proposed that Ahaz himself should say what the confirmatory sign should be, the widest latitude of choice being given him, even from the depth beneath to the height above.

Manifestly the refusal of the proffered sign under these circumstances was an offence of the grossest character; and it is not at first sight apparent why the offer was refused. But, as Mr. R. Payne Smith, in his lectures on Isaiah before the University of Oxford, has pointed out, it may be gathered from the context that God's offer of a sign in confirmation of His promise of deliverance placed the king in a serious dilemma.

For the record shows that Isaiah had made the offer publicly, God Himself having indicated the very place where he was to accost the king (v. 3). It was a place where the message would be heard by a concourse of people, the king's personal attendants, as well as the crowds that always assemble at every public appearance of a personage of exalted rank.

Moreover, this particular outing of the king had for its object the inspection of the main water supply of the city (cf. 2 Kings 18: 17); so that there would be special reason for the assemblage of a multitude, including the king's advisers. These all may have been as little impressed as was Ahaz himself by the prophet's assurance of deliverance from the threat of invasion, and as much disposed as he was to count upon the expected aid of the king of Assyria, rather than upon help from the God of Israel.

But the offer of a sign put an entirely different face on the situation. For what if the sign should be given, and should afford a clear and indubitable confirmation of the promise? Would not Ahaz in that event have to face the alternative of abandoning his policy and foregoing the aid of the king of Assyria (which plainly he was determined not to do) or of possibly setting his own people against him?

The risk was too great. So he refused the offer of a sign; and then, in order to put a good appearance on his refusal, he attempted to make a virtue of it, by the hypocritical pretence that he would not "tempt the Lord."

This was the culmination of his offence; and it is what led to the prophecy of Immanuel, the virgin-born. The wickedness of Ahaz was laid against the house of David; for this word concerning the sign was addressed, not to the individual king, but to "the house of David" as a whole.

Butter and Honey

The words that follow next after those quoted at the head of this paper are these:

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good" (v. 15).

These words have been variously explained; but to my mind, Mr. Smith, in the lectures above referred to, has most convincingly shown that they signify a period of desolation. In order, however, to get at the meaning of that part of the prophecy which occupies the rest of Chapter VII and the whole of Chapters VIII and IX, we must bear in mind that it has in view both the nearby events of the history of Judah and Israel and also the then far off days of Immanuel. Further, it is to be observed that what is said concerning "the child" might apply either to the son that was shortly to be born to Isaiah (8: 3,4), or to Immanuel, or to both.

Now it plainly appears by the terms of the prophecy itself, that the Assyrians, to whom Ahaz was looking for help, were to lay the land waste; and that culture of the fields and of the vines should cease to such an extent that, where there had been a thousand vines, each of the value of a piece of silver, there should be only "briers and thorns" (v. 23); and that "all the land" should revert to such a state of wildness that men would pursue game in the thickets with bows and arrows (v. 24); and that fertile hillsides, once under cultivation, should be abandoned to be trodden down by oxen and lesser cattle in search of pasture.

Further, as indicative of the wretched poverty to which the remaining inhabitants should be reduced, it is declared that a man should nourish a young cow and two sheep (v. 21); and in such a state of affairs, the remnant of the population, instead of enjoying their former abundance of *corn* and *wine* would subsist upon the milk of the free ranging cattle ("butter" being curdled milk) and the "honey" of the wild bees. For the land was to be shorn of all its products "with a razor that is hired, namely, by them beyond the river, even the king of Assyria" (v. 20). That is what Ahaz was to get in return for the treasure wherewith he had "hired" the king of Assyria.

Thus in the sin of Ahaz we see a striking resemblance to the sin of Adam, in turning away from the One Who had so bountifully provided for him; whereof one of the chief consequences was to impair the productiveness of the earth, and to afflict it with the curse of briers and thorns.

We have already noted the resemblance between the sign that was to be given to the house of David and that promised in Eden to the whole human family. And here we come into full view of the amazing truth, that Immanuel Himself was to be a partaker of the consequences of man's sin, and to share the uncertainties and humiliations of man's precarious existence. For He, too, was to "partake of the vinegar and the gall of human woe, and of the retribution which the justice of God visits upon sin" (R. P. Smith). For the words, "butter and honey shall he eat," undoubtedly have their final application to Immanuel.

A Sign Spoken Against

The words are also a prophecy of the low state to which the house of David was to be brought, ere Immanuel should come to raise it up again. Deposed for hundreds of years from the throne, stripped of dignity, hono

id wealth, its representatives reduced to the ndition of the lowliest peasantry and to the actice of a handicraft for procuring the ans of subsistence, the once exalted house David had fallen into utter decay when e time came for the fulfilment of the omise.

And *then* the sign was given. It came at a me when the people had ceased for many nturies to look to the house of David for liverance in Israel; at a time when indeed avid's line was at the vanishing point.

Then *"the* virgin" conceives and brings rth her Son; and God's hand, working inibly in human affairs, causes that this trandent event should take place in *the city of avid.*

And thereupon, with startling suddenness, avenly hosts announce to wondering shepcrds the happening of the sign; and they conct with it the name of David, saying, "For to you is born this day in *the city of David,* Saviour, which is Christ the Lord."

That was the sign to that house (and hence all Israel); and the angels added, "And *is* shall be a sign unto *you.* Ye shall find e babe wrapped in swaddling clothes, lying a manger" (Luke 2:8-12). Thus from is birth, He who was rich became acquainted th human poverty.

And when, after forty days, the virgin other presented herself in the temple for e rites of purification according to the law Moses, there met her a man, led thither the Holy Spirit, who, being filled with the irit, took the Child in his arms, and adssed to the mother these remarkable words: Behold, this Child is set for the fall and ing again of many in Israel; and for *a sign* at shall be *spoken against"* (Luke 2:22-34).

And so it has been; for not only in the days His flesh did Immanuel endure the "condiction of sinners against Himself," but er since, and even to this day, the Sign is poken against."

The Sign of the Prophet Jonas

And finally, the prophecy serves to remind that on more than one occasion the leads of the Jewish nation demanded of the rd *a sign.* Once they suggested that He ould work a miracle similar to the giving of e manna in the wilderness. They said: What sign showest thou then, that we may and believe thee? What dost thou work? ur fathers did eat manna in the desert" ohn 6:30,31). But they were blinded, en as Isaiah, in the chapter immediately preceding (Isa. 6:9,10) had foretold. For the Sign was at that moment before their eyes.

Again, when they accosted Him, saying, "Master, we would see *a sign* from thee, He answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but *the sign of the prophet Jonas.* For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40).

Here is the sign supreme; the sign of signs; the resurrection of Jesus Christ from the dead; the basic fact of the Christian faith, without which there is no gospel for the world, no salvation for dying men, no hope for those who are fallen asleep; without which our faith is vain, we are yet in our sins and are of all men most miserable, and the apostles of Christ, who testified of His resurrection, are the greatest of all falsifiers and impostors. Wherefore we do well to pay heed to the words of that one who surpassed them all in proclaiming the gospel of Christ, "Remember Jesus Christ of *the seed of David, risen from the dead,* according to my gospel" (2 Tim. 2:8).

Two great signs, therefore, have been given in relation to Immanuel; one connected with His coming into the world, and the other with His departure from it. Each sign is a direct reversal of the course of nature; the first in respect to the law that governs man's birth, the other in respect to that which governs man's death. Thus has God made it evident that "the laws of nature" are *His* laws, and that He may reverse them at His pleasure. For truly, "Our God is in the heavens. He hath done whatsoever He hath pleased" (Ps. 115:3).

He has given a sign "in the depth"; for He opened the grave, He brought forth Jesus from the dead, and showed Him openly (Ac. 10:40).

And He has given a sign also "in the height above"; for He has highly exalted Him with His right hand to be a Prince and a Saviour (Ac. 5:31).

And are there in our day men of the type of Ahaz, who refuse God's sign, under one pretext or another? And are there those also of the type of the Jewish leaders, who demand some other sign, that they may "see and believe"?

There is only this to be said: Though they of the former class refuse it, and with reasons ever so flattering to themselves, nevertheless the sign has been given; for the Word

of God certifies that the virgin of David's line, chosen of God for that purpose, did conceive and bring forth a Son, and called His Name JESUS, because He, *Immanuel,* would save His people from their sins (Matt. 1: 18-25).

And though they of the latter class rejec the clear and abundant evidence of the resu rrection of Jesus Christ from the dead, an demand some other sign, "there shall no sig be given them but the sign of the proph Jonas."—*P. M.*

The Credulity of Learned Men

IS that drastic? But read on and see whether the phrase is justifiable. A work of twenty volumes on science is now being exploited by its publishers. It professes to tell the wonderful story of the origin of all things. It is lavishly illustrated, and the pictures of the prospectus are far from artistic and engaging, but are actually bizarre.

One page is given up to "the first story ever told." The picture represents an intelligent man and woman sitting at their breakfast table, staring in fright and amazement at a fierce, brutal-looking creature standing before them, presumably telling them that "first story." It is evidently the "story" of the evolution of man from a bestial creature like himself. And these stories—for there are to be many of them—are characterized by the advertisement, which is quite flamboyant in style, as such as "will not only give recreation and entertainment beyond measure, but will cultivate vision, and teach you to concentrate and develop imagination. They are food for the brain. They give energy, confidence, and strength to forge ahead. They equip you to associate with people of culture. They develop your finer senses, and enable you to appreciate the beautiful things in life."

Yet look at those crude, revolting pictures of primitive man just crawling out of jungledom. They surely will "cultivate vision." Another page presents a picture of the so-called "dawn man," and says that he was a "half-ape, half-man creature." He surely looks it. He wears no clothes; is covered with long hair; his form is half bent over, and he carries an ugly club in his hand with which he evidently intends to maul something to death. Yes, a book with such pictures and their accompanying reading matter will inevitably "cultivate vision," and enable the reader "to associate with people of culture!" Another picture on the same page shows a ferocious looking man, with protruding lips, carrying a tomahawk in his hand, with which he evidently intends to do execution on some living being. Such pictures of our ancestors will most assuredly give us "strength to forg ahead!"

Again, we call the attention of the men wh dub themselves "Christian evolutionists" t the representations of the progenitors of th human race as savage, blood-thirsty, brut creatures, and then ask them to say wheth they are willing to identify such creatur with the first man of Genesis who is declare by the Biblical writers to have been create in the divine image. Just take one look at th "dawn man" pictured in this professedly scie tific book, and then answer our question. Ca you conceive of such a brutal creature as b ing in any respect like the God who sent H only begotten Son into the world out of divi compassion to make atonement for the sins the world?

Kindly read the following description, an see whether it strikes you as rational or pro able: "Living creatures existed on this plan for millions of years before they could e press thought. . . As the ages rolled by, few of the more progressive creatures becam able to make barking sounds and gestures, make known the ideas they evolved in the sluggish minds. The desire to talk came wi the first spark of intelligence, and as tim went on, this desire became so intense th nature satisfied it. . . From the snarls an grunts of the cave man, there developed th first human tongue."

What made some creatures "more progre sive" than others? How could the desire speak evolve vocal organs? For ages—pe haps from the beginning of the human race men have desired to fly like birds, but, som how, that desire has not brought forth wing Why not?

Here is some speculation in this "scientifi book: "Millions and millions of years ago—g period so vast that all written history becom a thing of yesterday—scientists tell us th what is now the earth was then a huge ma of flaming liquid, dashing through cold, li less and void space."

How do the scientists know that such w the earth's status "millions and millions

ars ago?" It may some time have been in at condition, but who knows? Surely it ould not take the earth so long to cool off if was dashing through "cold, lifeless and void ace."

But the scientists, if they do not go back rther than the earth's molten condition, do t go back far enough. What was the origin the "huge mass of flaming liquid?" Whence d it come? What was its previous condi-n? If it was created, who created it? If existed from eternity, why has it reached ly its present status? Having had an eter-y in which to evolve, it ought to have gone to perfection long ago. Moreover, while do not know, and speak only tentively, think it reasonable to say that a liquid con-cion was not the primeval condition of the rth.

Before that, it very likely was in an incandescent state, and become liquid after it had partially cooled off. Before it was an incandescent mass, it likely was mere nebulae, and in a state of perfect equilibrium. Before that it was perhaps the universal ether—the primordial material which God originally created. We do not say these things are so; but we do assert that this would-be scientific work of twenty volumes, which is lauded as the acme of modern scientific investigation, does not go back to the beginning. The Bible supplies the knowledge which the learned scientists lack; for it teaches us that "in the beginning God created" the primordial material, which was originally unformed and empty.

Therefore we believe that the Bible is more profound and scientific than are the official scientists of evolutionary cult.—*L. S. K.*

A Modern Version of Hebrews XI

NOTHING sacred, these days, escapes being dragged down to the level of the banal, the common, the secular. This procedure seems to be a kind of furor with the Modernistic school. Dr. Fosdick is a conspicuous example. He contributed an article, "On Being a Real Skeptic," to the December number of *Harper's Monthly,* of whose editorial staff he now seems to be a member. In this article he places the scientists in the class of the heroes of faith mentioned in Hebrews XI. This is certainly a new recension and application of that classical chapter. It proves just how a modernist can "interpret" the Bible to suit his own purposes. This is the Fosdick way:

"'A new eleventh chapter of the Epistle to the Hebrews could be written on the heroes of scientific faith. By faith Sir John Mandeville in 1356 said, 'I tell you, certainly, that men go all around the world, as well under as above, and return to their country.' By faith Columbus reached land by sailing westward, although all mankind had been incredulous about it. By faith Newton grasped the idea of gravitation, although he was the first to express it. By faith Darwin seized on an hypothesis which arranged and explained facts otherwise inexplicable, although it took a daring adventure of the mind to do it. These also are heroes of faith."

In this way Christian faith is reduced to the level of ordinary scientific research and mere confidence in the scientific method. Is it that a modernistic manhandling of the Holy Scriptures? It is, no doubt, true that the scientific men mentioned in Dr. Fosdick's statement had confidence (a kind of natural faith) that their theories were correct, and that further investigation would prove them to be so.

But that is not the kind of faith of which the inspired writer was speaking in his letter to the Hebrews. He was speaking of the faith in God and His goodness, power and veracity. In the first verse he says: "Now faith is the reality of things hoped for, the proof of things not seen." Could such a passage be applied to Darwin, whose *penchant* was that man came up from the simians or the sub-simians? Where does the inspired writer give any hint that man had an animal pedigree?

It seems almost irreverent to mention Darwin in conection with the roll of the heroes of faith in the eleventh chapter of Hebrews. In verse 6 we read: "But without faith it is impossible to please Him (God): for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

But Darwin gradually lost his faith in God, renounced the Bible and Christianity, could not tolerate the Biblical miracles, and declared that he was an agnostic. And yet Dr. Fosdick places Darwin in the same class as Enoch, Abraham, Moses, Samuel and David! Were those brave heroes of faith agnostics? Did they believe that man descended from the brutes?

After the inspired writer of Hebrews had

called the roster of the heroes of faith in Chapter XI, he brought his thesis to a climax in the opening verses of the next chapter, where he said: "Therefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with courage the race which is set before us; looking unto Jesus, the Author and Finisher of our faith."

Did Darwin do that? We are not sure that even Mandeville, Columbus and Newton exercised that kind of faith, for Christian faith always brings the inner assurance of truth, whereas scientific faith brings no such assurance, but simply spurs men on to pursue their researches in hope that their theories may be confirmed. In case the facts turn out to be against them, their confidence has been misplaced and must be given up. For example faith in the evolution theory will not prove it to be true; it must be proven by empirical demonstration or it will always remain a fond but unrealized hope on the part of its devotees. With Christian faith the case is entirely different. It brings to one's experience the assurance of truth. Let a person just put his trust in Christ, and see whether he will not receive such an experience.

Testimony of the Right Kind

A FRIEND of the CHAMPION, who reads a great deal and thus keeps up with the procession, writes us in the following vein:

"While it is true that modern scientific thought is permeated with the evolutionary idea, it means little when we consider that twenty-four cenutries ago the same notion was ruling among the scientists. In a short time we shall find that all the theories of evolution as taught now will be abandoned. I notice this movement already.

"In France, Gabriel Haotaux said lately: 'France is now returning to Cuvier and abandoning Darwin. . . Neither Darwin nor his successors nor predecessors have approached anywhere near the truth. . . No savant ever has made the smallest step toward the solution of the mystery' (of the origin of matter and the destiny of the world).

"In Germany we have Einstein and Spengler, both anti-evolutionists. The first scraps the prevailing theories of evolution regarding the world's origin completely. Spengler declares organic evolution to be self-contradictory and absurd.

"In England there is Sir Arthur Keith, the first authority in anatomy, who says respecting the new discoveries of skeletons, which are heralded as links between man and brutes that a fuller knowledge of the form of the brains enclosed in those primitive skulls shows that their owners, in spite of outward appearances, were in every sense men."

Too Near Shore!

AT the close of an itinerary toward the North our Lord came to Bethsaida by the Sea of Galilee where he found a group of fishermen in the doldrums. All night long they had toiled and taken nothing but waterhauls; and now, with interchanges of cold comfort as to "fishermen's luck," they were mending their nets. He had already called these men into his service but hitherto they had followed him with an intermittent zeal. From the bow of Peter's boat he preached to a company of people who had followed him from the near-by village of Bethsaida: and then, the sermon over, he turned to Peter and his companions with the command, "Launch out into deep water and let down your nets!"

Here is an inspiring word for the discouraged people of these days. The world, they say, is out of gear; war, famine and pestilence, what are we coming to? And there are those who intimate that the deep foundations of the Church are breaking up. Is it any wonder that men's hearts should be failing them for fear? In view of the conflicting winds that blow from all points of the compass it behooves every Christian to determine whether his faith, "as an anchor sure and steadfast" has taken hold of that which is within the veil or not.

There are three possible attitudes. The first is that of indifference: as if to say, "I care for nobody, no not I, and nobody cares for me." The second is that of despondency: which ill becomes a believer in Christ. And the third is that of the Helping Hand. In one of the old versions the forty-second Psalm is entitled "David in the doldrums crieth unto God."

or a while it goes on as a veritable miserere, Deep calleth unto deep at the noise of thy ater spouts; all thy waves and thy billows e gone over me"; but it ends with the jubint cry, "Why art thou cast down, O my ul, and why art thou disquieted within me? lope thou in God; for I shall yet praise him ho is the health of my countenance and my od!" The striking phrase there is "the ealth of my countenance." We have its quivalent in the current suggestion about a an's "saving his face," that is, maintaining is profession as an upright man. For a Chrisan to "save his face" is to let the world now by his hopeful and helpful walk and onversation that he is a true follower of hrist.

I marvel at the lack of ambition on the part f men generally. The reason why hundreds f toilers move at the command of a single oss or "padrone" is because they are content ith mediocrity; otherwise they might all be osses. "We lose the good we oft might win y fearing to attempt." There is always room t the top, but room for climbers only. Unortunately there is infinitely more room at ne bottom; and many there be that find it.

But I marvel more at the lack of ambition n the part of those who profess to believe in hrist, who has compassed them about with xceeding great and precious promises not only s to his ultimate reign on earth but as to his ntention of perfecting them in personal chartcter up to "the measure of the fulness of the tature of a man."—*D. J. B.*

Notes and Comments

THE way Paul connected the gospel up with the Old Testament is suggestive and beautiful. After he had reached Rome, and had called together the leaders of the Jews, he expounded to them the principles of he kingdom of God, "persuading them conerning Jesus Christ, both from the law of Moses and from the prophets, from morning ill evening" (Acts 28:23). These expresions, "the law of Moses and the prophets," were understood among the Jews to include he entire Old Testament canon. Thus the nspired apostle taught us that the New Tesament dispensation is an outgrowth and fulillment of the Old Testament. This agrees vith the teaching of Christ Himself (Luke 4:27).

Let us extol the wonderful power of the gospel. Some months ago the writer met a man who told him his story. A number of years ago this man had become so desperate through drink and other evil habits that he went to his room one night in New York fully intent on putting a bullet into his brains. Instead of doing that, however, the first thing he knew he was on his knees, beseeching God to forgive his sins and help him to love and serve Him. In a few days he was happily converted. Afterward he found that, on the same evening on which he had meant to commit suicide, his Christian wife and some of her friends had come together in another city to pray for him. This was years ago. Ever since that time he has been engaged in the noble work of rescuing outcasts and downcasts, such as he himself once was, and bringing them to Christ. Oh, that all of us had more faith in Christ's saving power!

The "peculiar slant" of liberalism is something for evangelical Christians to consider seriously, so that they may know into what turmoil it may lead the church. In the Presbyterian Church the Modernists have formed an organization known as "The Committee on Protestant Liberties." Part of their objective is "to get some action that will preserve the liberty of the Presbyterian ministers and other officials against any invasion of their liberty of thought by the General Assembly." They also hold that "there is room in the Presbyterian Church for men with varying theological views." It is worthy of note that their slogan is "personal liberty." It is the same slogan as that of the liquorites. The main thing is "liberty." Remember, these liberalists do not mention the liberty of which Paul wrote, "the liberty wherewith Christ has made us free," but "liberty of thought," liberty to hold any kind of "theological views" they please. The liberty of which they speak and on which they dote is not the freedom of which Christ speaks so effectively when He says: "If ye continue in my words, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free." He also says, "If therefore the Son shall make you free, ye shall be free indeed." Note that Christ means freedom from sin and error. The above-named liberalists mean freedom to believe just what they please and still remain in the evangelical church. The two kinds of freedom are poles apart. They bear no logical and spiritual kinship.

It is gratifying to know that the Bible League of Great Britain is functioning so vigorously. The following is its own statement of its object: "To promote the reverent study of the Holy Scriptures, and to resist the varied attacks made upon their inspiration, infallibility and sole sufficiency as the Word of God." The Rev. Prebendary H. E. Fox, M.A., is the president. Last summer the League held three great meetings in Central Hall, Westminster, London, at which a number of notable speakers were present, and all of them bore clear testimony to the inspiration of the Holy Scriptures. Paul Kanamori, the well-known Japanese evangelist, spoke on "How I became a Believer; How I was Ensnared by the Higher Criticism; How I Escaped, and What Followed." It is a most thrilling story. And what did follow his rescue? The wonderful spiritual power he has displayed in winning thousands of souls to Christ. Dr. Robert Dick Wilson chose for his subject, "Why I Believe the Old Testament to be True." Besides the ordinary reasons, he proved the Old Testament to be a direct divine revelation from the viewpoint of the scholar who has gone deep and far in his researches. Other addresses at the meeting were no less important, especially those of Rev. W. M. Robertson, of Liverpool, who was once a Marxian socialist. Having been truly converted, his testimony was clear and strong. These addresses, with a record of the convention, are published in the *Bible League Quarterly* for October-December.

According to an exchange, Dr. W. O. Thompson, an outstanding Presbyterian, and formerly president of the Ohio State University, takes a "peculiar attitude." In a recent sermon he said that the Westminster Confession is the finest expression of Christian faith which he knows, and that, "if he could not agree with it, he would not remain in a church of which it is a vital part." This is good indeed. More than that, it is controversial, because it is a direct blow at the liberalists in his denomination. It strikes the following men at a very tender point: Merrill, Van Dyke, Coffin, Odell, MacColl and Peffer. And yet in the same sermon Dr. Thompson condemned the present controversy in the churches. He declared that he was opposed to this controversy. That surely is a "peculiar attitude." It is like trying to stand on both sides of a fence at once, or like trying to walk in opposite directions at the same time. Cannot Dr. Thompson see that the present controversy is over the very fact that some outstanding men of his denomination insist on remaining within its pale while they openly reject the very principles that he professes to hold so loyally? How can a man consistently hold principles that he believes to be vital without defending them against attack? Yes, it is a "peculiar" kind of psychology that leads a man to take such a position.

Some sentences are here quoted from *The New Outlook,* published by the United Church of Canada, and cited, with apparent approval, by *Christian Leadership:* "What do we mean when we speak of knowing Jesus Christ? Clearly, to know the Lord Jesus is not the same as to know about Him." Why announce a fact that is so self-evident as if it were something new? We can cite orthodox theologies of long ago which made this same distinction. They distinguished clearly between mere historical faith and true, living, saving faith. Then the editor adds: "It is possible for one to be well acquainted with the facts of His life, and with the subsequent history of His religion, and to hold a very correct and orthodox theory of His person and yet to be a stranger to the Lord Himself. These things are important, but they are not primary." Why make such side flings at orthodoxy? Might not a person also have a very heterodox "theory" of Christ's person and yet be "a stranger to" Him? And is not that most likely to be the case? Suppose a person does not believe that Jesus is the eternal Son of God become incarnate in human form, it is not very probable that he will trust Him implicitly as his Saviour, but will rather treat Him as something else and something less. On the other hand, it is most likely that a man who holds a "very correct and orthodox" doctrine (not "theory") of Christ's person will be vitally acquainted with Him and commit his all to Him. To do otherwise would certainly mean a very troublesome schism in his life.

Afterward the same editor says: "We do not need to be concerned about the orthodoxy of those who, like these first disciples, have given themselves to Jesus and know Him personally. Their theories about His person and His work may be imperfect, but if they love and serve Him, in due time He will make them understand." Here seems to be another oblique fling at orthodoxy. Why say anything so self-evident, as if it were something quite profound and original? The orthodox person, if he is consistent, will surely trust and love

Jesus Christ. But the heterodox person is not likely to do so. His wrong views of Christ will affect the state of his heart and the conduct of his life. The last sentence of this quotation, however, is very lame and illogical. Speaking of people who know Christ savingly, it says, "Their theories about His person may be very imperfect." This is an attempt on the editor's part to trim his sails to the Modernism of the times. Do people who trust and love Jesus Christ have only "theories" of His person? If that is all, and they "are very imperfect," then they will not be likely to "love and serve Him." It stands to reason that the penitent sinner who comes to Christ for salvation must believe that He is the divine Saviour. The cure of "imperfect theories" about Christ is not first to love and serve Him, because that is impossible, illogical and absurd, but to accept Him as He is, and then one will know for himself, and not another, that Christ is his Redeemer. Let us not reverse the divine order of salvation. If a man has wrong theories of Christ, he must humbly and contritely give them up before Christ will save and regenerate him.

Anent the two preceding paragraphs, some moral reflections seem to be in order. In the present controversy between Modernism and evangelical Christianity, where the lines are so sharply drawn and the issues are so clear, it is futile to try to "carry water on both shoulders." One might as well try to ride two horses which are going in opposite directions at the same time. To give a thrust at orthodoxy now, and in the next breath talk orthodox doctrine, simply betrays the indeterminate thinking of the talker, who cannot see a distinction where there is a broadly marked difference; or, if it does not betray misty thinking, it affords indicia to the discerning that the person thus expressing himself is cryptically modernistic, but has not the courage to come out boldly and announce his real position. If this reflection seems to be ungenerous, let the person who resents it analyze his own theological status, and see whether the diagnosis is not correct.

The following quotations from the great Dutch theologian, H. Bavinck, relative to the virgin birth of Christ are selected with pleasure from *Christian Leadership:* "It was His right to be born in a different manner from all men, because He Himself was different, the only begotten Son of God. He must be formed without the will of man, because He was the Head of a new covenant, the covenant of Grace. And so it was also the right and the office of the Holy Spirit to prepare like holy nature in Mary's womb for this holy Son of God. . . The mere thought of any other origin of Jesus is felt throughout the whole of Christendom as an offense to Mary, as a spot on her holiness, as a mockery of her faith, and, above all, as an insult to the holy Son of God."

When a man goes off on a slant theologically, his logic and mentality seem to suffer a sort of an anæmia. We do not know when we have felt more indignation than in reading the old, threadbare infidel misrepresentations of the early chapters of Genesis by Professor Charles F. Fagnani, of Union Theological Seminary, New York. In a recent book ("The Beginnings of History According to the Jews") he charges the Bible with teaching in Genesis 2 that "God tried at first to find a mate for the man in one of the female animals." Then he asks, "Is that credible?" Away back in 1870-1880, Mr. Ingersoll made the same accusation; and Thomas Paine did it before him. But what a perversion of the truth! God first said of the man, "It is not good that the man should be alone: I will make an help meet for him." That language expressly teaches that God intended to make the man a helpmate of his own genus. Then the animals were made to pass before the man in order that he might name them and see for himself that he was not the son of a monkey or the cousin of an ape; and not one was found which was a proper companion for the man. Then God formed the woman from the man's own seminal substance in order that he and the woman might be of the same genus, coming from the same primordial germ-plasm, not from that of a primate. The Bible plainly teaches the precise opposite of the interpretation put upon it by the infidel and the liberalistic theological teacher.

We do not know whether Professor Fagnani is an evolutionist or not. As far as we have thus far been able to find out, all liberalists are evolutionists, and if this professor is not one, he is the first exception we have encountered. Well, if he does hold to evolution, then he believes that God did something a good deal worse than try to palm off a female animal on the first man: He made the man and the woman themselves animals in the first place, and then evolved them by a slow, tedious process, covering millions of years,

into human beings. If this theological teacher's misrepresentation of the Bible is revolting, his real views are many times more so. Think of a good and holy God first making man a brute and then evolving him into a human being! How much nobler is the conception that He created him directly in his own image and made him a rational being from the start! Do these highly educated men and women really take delight in tracing their pedigree back to an animal stock?

This same professor in a theological seminary, which is meant to train young men for the ministry of the gospel, charges the Bible with teaching "that angels had intercourse with the females of mankind," and in this way gave birth to a race of demi-gods. Then he tries to fasten this mythical belief upon the Fundamentalists! We desire to inform him that he gives the crude mythical interpretation of the liberalists to that Biblical passage, and not that of conservatives at all. Not one of the latter thinks that the phrase, "the sons of God," refers to the angels; they hold that it refers to the Seth line, which up to that time had lived righteously in the sight of God. This same theological professor accuses the Bible of teaching that "God is like a man with head, arms, legs, etc." What puerility! The Bible teaches that God is a Spirit, and that is what evangelical Christians believe, for they have sense enough to know that the Bible must represent God by certain anthropomorphisms or nobody could understand the language applied to Him. Even the children in our Sunday schools do not misunderstand the Biblical teaching as this theological professor does. However, his destructive, roughshod treatment of the Bible, so far from doing harm to that great Book, simply advertises his own rationalistic and unspiritual mind.

Here is more from Dr. Fosdick. He says to young people: "One world at a time, and this world first." To which the editor of *The Methodist* replies: "He thinks that is what good young people want. But Rev. Dr. Burroughs says: 'A generation that centers in God would be able to say "two worlds are ours," and would make the best of both of them.' It is a very small soul that is satisfied with this present world. The great souls have always felt that they must knock out the end of this life and breathe the atmosphere of eternity. When a man knows God, the Father, Jesus says he has eternal life. . . Whose gospel is Dr. Fosdick preaching?" Our reply is, Fosdick's gospel, not Christ's. And the more he preaches Fosdick's gospel, the more he advertises his own spiritual poverty.

In a recent address, Dr. Edgar J. Goodspeed, of the University of Chicago, translator of the New Testament into modern English, declared that the New Testament should be thus translated because "modern" people cannot understand the old-time language of King James' version. On every hand, the Modernists seem to be driven by some inevitable force to admit their mental incapacity. People who boast so loudly of their superior "scholarship" ought to be able to understand the simple version given to us by King James' translaters, even if some of its phrasings and words are archaic. Do they not study old English literature? Are there not plenty of good books that explain the meaning of old-time modes of expression? There is nothing very difficult about the so-called Authorized Version of the Bible. The twenty-third Psalm is not hard to understand; nor is the 119th; nor is the sermon on the mount; everybody surely can understand the simple and sublime language of the first three chapters of Genesis. We would give the Modernists a little timely advice: Cultivate real scholarship, and then you will be able to understand the simple old-time translation without any severe mental strain. Men who style themselves the "Illuminati" ought to be able to understand simple language.

Remember (continuing the discussion in the preceding paragraph), we are not objecting to the translation of the Bible into good, clear, dignified modern language. Luther did that for the German people of his day. So did King James' scholars for the English people of their day. Only in both these translations the solemn forms are used so that the Bible seems to be more like a divine book than like one that has been gathered up on the streets. It is good, pure diction, not common parlance. It has dignity and elevation about its forms. In the German "du" is used; in the English "thou." The secular forms "Sie" and "you" are not employed. These sacred modes of expression lift the thought into the atmosphere of reverence and worship. Yet the language is, for the most part, as pellucid as a running brook. Luther and the English translators accomplished a great task when they

mastered and used the simple vernacular f their people, and yet did not drag sacred nought down to the common level of secu- r modes of expression. It was indeed a oke of genius. It saves religion from the miliarity that breeds contempt.

In order to bring out our thought, we will sk our readers to compare the King James rsion of the Lord's Prayer with Goodspeed's raphrase (Matt. 6:9,10). This is Good- peed's way:

> "Our Father in heaven,
> Your name be revered!
> Your kingdom come!
> Your will be done on earth as it is done in heaven!"

s that an improvement on the old version? s it any simpler and clearer? Is it as digni- ed and elevated in tone and expression? Is not rather a let-down to address God as You"? Besides, who cannot understand the lder form, which is so simple in its use of nglo-Saxon? Note its beauty, dignity and olemnity: "Our Father who art in heaven; allowed be Thy name; Thy kingdom come; hy will be done on earth as it is in heaven." o you note the difference? Do you not feel e difference in your soul? The old version the language of religion. Goodspeed's is e language of the street, the mart, the shop, e kitchen. Note this descent into common ngo in another passage (Matt. 15:27): But she said: 'O yes, sir! For even dogs eat e scraps that fall from their master's table!" hat is Goodspeed. This is the old version: And she said, Truth, Lord: yet the dogs eat f the crumbs that fall from the master's able." The atmosphere is different. The yro-Phenecian woman did not say, "O yes, r!" No, she said respectfully and reverently, Truth, Lord." The spiritual mind feels the ifference. Perhaps the secular mind does not.

From a valuable article in *The Princeton Theological Review* by Professor F. D. Jen- ins we gather the following important ata: Dr. Harnack, the well-known German hurch historian, speaking of the Council of Nice, says: "Had the Arian doctrine gained e victory, it would in all probability have uined Christianity." The merit of this lib- ral scholar is, he could see "that there is no hristianity where there is an Arian Christ." t one time Thomas Carlyle derided the fath- rs of the Nicean Council because they divid- d on a Greek diphthong, just as Shailer Mathews a few years ago was guilty of the me lack of penetration. But, after studying the situation more thoroughly, Carlyle changed his mind. The English historian, Froude, thus reports Carlyle: "He now told me that he perceived Christianity itself to have been at stake. If the Arians had won, it would have dwindled away to a legend." That being true, as it surely is, what would become of Christianity if some of the modern views which reduce our Lord to a mere man should become prevalent? This prospect is worthy of serious thought.

We capture another good thing from the article above referred to. Speaking of certain dilemmas into which Paul drove his opponents by his invincible logic, Professor Jenkins says: "For those who plead intellectual modesty here; or plead awe before mystery, Paul could write no irenicon. He was what someone had styled 'the apostle of blows.'" Here is room for reflection. When the antinomians arose to despoil the doctrine of the church, did Paul climb up on the top rail of the fence and say (*sub voce*): "Hu-s-sh! keep quiet! Let us have no controversy!" When the Judaizing teachers tried to engraft legalism upon the Christian system of salvation by grace, did Paul say, "Peace! peace!" Never! In the presence of serious error he did not play the role of irenicist, but bravely went out into the arena and fought for the truth. We could wish that men like Drs. Wishart, Erdman and Thompson would take note. If they were personally attacked or misunderstood, they would be likely to come quickly to their own defense, as one of them did a year or so ago. Why not do the same when the Bible is attacked, or the deity of Christ, or the virgin birth of our Lord?

Now-a-days, among liberal theologians, we are hearing much about "the genius of Israel." Indeed, Carleton Noyes has written a book with that title, in which he holds that the Jew had a special genius for religion and that what their prophets proclaimed was "a message out of their own heart." This message was "won, not by supernatural foresight, but by intuition, reflection, experience." We want to ask where the Bible teaches any such a doctrine. The prophets themselves always preached what they called "the word of the Lord," not their own "intuitions." They always came with a "Thus saith the Lord." As for the people, they seemed to have a "genius" for rebellion, idolatry, apostasy, and had to be rebuked many times. They are called "a stiff-necked people." Only two of the original assembly that left Egypt were permitted to en-

ter the Holy Land. Their history is a moving picture of relapses and recoveries. They may have had traits that made them a better channel for God's revelation and redeeming plan than other nations had, but surely they never could have evolved the Old Testament and the New dispensation that followed it, out of their own religious experience and genius. The Bible everywhere teaches that they would have gone to ruin long before they did without the special love, care and revelation of God. But the liberalistic critics never agree with the Bible. They invariably try to find some other explanation than that given in Holy Writ. Their "genius" seems to be anti-Bible.

With the rationalists the Bible is no authority, not even in historical matters. We have shown this to be true again and again. Here is another example. The Bible teaches that God promised the land of Canaan to Abraham, Isaac and Jacob and their posterity, and that, in fulfillment of this promise, He led the people of Israel through the wilderness and finally brought them to their promised inheritance. But note how Bailey and Kent put the matter in their work, "History of the Hebrew Commonwealth." They know nothing of such a divine promise, but say: "Rumors of a rich land to the north induced the tribes to transfer their base from the holy mountain to the oasis of Kadesh Barnea, which lies fifty miles south of Beersheba and seventy-five miles southwest of Hebron." Rumors, forsooth! There were no "rumors" at all. God directed Moses to move northward toward the land of Canaan which He had promised to the children of Israel and their forefathers. With such constant misrepresentations of the Bible, it is wicked to remain in the middle of the road.

Another case is here cited to show how sad is the departure of some Modernists from the teaching of the Bible and the evangelical church. This time we quote from Dr. George Cross, professor of Systematic Theology in Rochester Theological Seminary, who has published a book on the modern interpretation of salvation. Listen to this: "The Christian faith is not to be represented as a power issuing from a region alien to the native instincts of our hearts, or as a mysterious quality interjected into our life from without." Also: "Salvation in the true Christian sense means the progressive fulfillment of the inner potencies of our human spirit." This means the outlawing of the supernatural element in Christianity. And yet Dr. Cross is a professor of Christian theology in the seminary of a d nomination one of whose cardinal principles "a regenerated membership." Is it any wo der that the Protestant church is rent a torn? Is it not time for every true evangel cal Christian to come out and show his colo

The foregoing paragraphs will show that is both futile and wrong for people who cla to be evangelical to cry, "Peace! peace!" they continue to proclaim an irenicon, it prov one of two alternatives: either they are n evangelical, and therefore sympathize with t theology of the liberalists, or else they a willing to purchase "peace at any price." He is also another recent book, this time by Rc lin H. Walker, entitled "A Study of Genes and Exodus by the Questionnaire Method: Handbook for Bible Classes and for Priva Study," in which the author constantly tri to find contradictions in the Bible. He brin forth the old infidel objection that Genesis and 2 contradict each other; that they are co tradictory instead of complementary. T book is so rationalistic and negative that destroys the inspiration of the Bible and pe mits the pupils to accept just such parts the Bible as they please. Yet there are peop who want to be pacifists and at the same tim to be evangelical. Why do they not ask t liberalists to keep quiet and to cease issuin these sapping books? It is their plethoric ou put of infidel and liberalistic literature th keeps up the controversy. There would ce tainly be no conflict in the Protestant fold all who are within it would be true to i foundational doctrines and principles. It Ahab, not Elijah, who is troubling Israel.

Said Woodrow Wilson: "The sum of t whole matter is this, that our civilization ca not survive materially unless it be redeem spiritually. It can be saved only by becomin permeated with the spirit of Christ and bein made free and happy by the practices whic spring out of that spirit. Only thus can di content be driven out and all the shadows lif ed from the road ahead."

An acute reviewer of a number of rece liberalistic books in one of our contemporari makes the following pertinent reflections: " is becoming increasingly evident that t 'higher critical' study of the Scripture is n an attempt to apply sound methods of gram matico-historical exegesis to the Hebrew an Greek Scriptures, but rather an attempt to r state and reinterpret the redemptive supe naturalism of the Bible in terms of that natu

listic evolutionism which is the popular phi-sophy of today." That hits the nail squarely n the head. And the Bible must be twisted nd warped and mutilated to fit it into a the-y that has not been scientifically verified—hat is the worst of it!

After reviewing Dr. Fagnani's extremely tionalistic book, as indicated in a previous aragraph, Dr. Oswald T. Allis adds this inging but merited reproof: "The worst hing about this book is, its author is 'a minis-r in good and regular standing' in one of ur great evangelical denominations, the Pres-yterian Church in the U. S. A., a communion hich requires of its ministers and ruling el-ers that they solemnly affirm that they 'be-eve the Scriptures of the Old and New Tes-am nts to be the Word of God, the only in-allible rule of faith and practice.' That Dr. agnani does not believe this is perfectly ob-ious. But what does a liberalist in theology are for his ordination vows and affirmations? ust as he chops up logic in his thinking, so e is likely to chop up ethics in his actions.

The Lutheran young people are not being arried away by the so-called "Youth Move-ent," which, to so large an extent, wants to e entirely freed from the counsel and guid-nce of men and women of maturer years and arger experience. Why not be sensible all round? The older people and the younger olk should not be hostile to one another, but hould try in every way to co-operate and ome to an amicable agreement. The follow-ng is clipped from a Lutheran exchange, and e like it:

> At a recent convention of 600 Missouri Synod oung people in New Jersey, the following strong esolution opposing modernism and radical thought was passed unanimously: "Representing the youth f our Lutheran Church and voicing the senti-ents of those who, under God, will be called pon to direct the affairs of the church in the fu-ure, the New Jersey District of the Walther eague does hereby again declare its allegiance o 'The Faith once delivered to the saints'—that t emphatically rejects the theories of Modernism nd Radicalism and that it pledges to the Church new its active support in stressing the Christian nd Scriptural attitude on the questions of the ge and in exposing the destructive tendencies of odern anti-Christian movements."

Let us think over this proposition: All rigins must be supernatural. So far as we can nterpret nature as we find her, she can bring othing new into existence — can originate othing. All the necessary entities and forces nust be existent, at least in seminal form, or she can develop nothing. The origin of matter, force, life, mind—all can be adequately accounted for only by the assumption of a supernatural Being who has existed from eternity, who is personal, all-wise and all-powerful, and who, therefore, is able to create entities *ex nihilo,* imparting to them in the very act of creation all the potentialities which are necessary for their development. Therefore, miracles must have occurred at every point in the history of the cosmos where something new was introduced. By his volitional efforts, man can bring into being new conditions and varieties in the natural realm; but he can create nothing, not even an electron or atom, much less a living cell. The power of originating something that did not previously exist, God has evidently reserved to Himself alone. This leads us to the reflection that man ought not to stumble over the miracles of the Bible, because they are the sure proof that it comes from a supernatural and superhuman source.

Did you ever read anything more pointed than the following quoted from Dr. J. Gresham Machen's new book, "What is Faith?" "So it always is: a low view of the law always brings legalism in religion; a high view of law makes man a seeker after grace. Pray God that the high view may again prevail; that Mount Sinai may again overhang the path and shoot forth flames, in that the men of our time may like Christian in the allegory, meet some true evangelist, who shall point out the old, old way, through the little wicket gate, to the place, somewhat ascending, where they shall really see the cross and the figure of Him that did hang thereon, that at that sight the burden of the guilt of sin, which no human hand could remove, may fall from their back into a sepulcher beside the way, and that then, with wondrous light and freedom and joy, they may walk the Christian path, through the Valley of Humiliation and the Valley of the Shadow of Death, and up over the Delectable Mountains, until at last they pass triumphant across the river into the City of God." Yes, may the time of such a full, joy-giving, triumphant experience of salvation by grace through the cross of Christ come back to the world again!

The librarian of a Christian college tells us in one of our exchanges about the efforts of a certain publishing firm to introduce their "radical books" into college libraries. Among the works that are flaringly advertised are

those of Karl Marx. The title-page of the list reads as follows: "Radical Books on Economics, History, Social Science, Psychology." Says the librarian: "Out of eighty-six books listed, twenty-three, or more than one-fourth, are on evolution. This hardly needs any comment. Evolution is praised as the means of destroying religion. Let those who think that the teaching of evolution will not have any bad effect on people's religion make a note of this."

Here is something very keen, and it ought to make the Modernists think soberly: "Many persons are horrified by the use of a theological term; they seem to have a notion that modern Christians must be addressed always in words of one syllable, and that in religion we must abondon the scientific precision of language which is found to be so useful in other spheres. . . . But the whole tendency, we for our part think, ought to be resisted. Back of it all lies the strange assumption that modern men, particularly modern university men, can never by any chance learn anything; that they do not understand the theological terminology which appears in such richness in the Bible; and that is regarded as the end of the matter. Apparently it does not occur to any of them that possibly they might with profit acquire the knowledge of Biblical terminology which they now lack. But I for my part, am by no means ready to acquiesce. I am perfectly ready, indeed, to agree that the Bible and the modern man ought to be brought together. But . . . there are two ways of attaining that end. One way is to bring the Bible down to the level of the modern man; but the other way is to bring the modern man up to the level of the Bible. For my part, I am inclined to advocate the latter way." This stinging but deserved reproof is quoted from Dr. J. G. Machen's pithy book, "What is Faith?"

There are people who try to daunt us with the feeling of our insignificance in the presence of the vast universe, which is so much greater in physical magnitude than ourselves. They overlook qualitative distinctions. They forget that the physical universe is an insensate thing, a mere mechanism in itself, and that it has none of the attributes of personality, freedom, conscience and spirituality. It cannot know God; it does not even know itself; does not know that it exists. Says a recent writer: "When Thomas Huxley's child lay gravely ill, he said that he realized for the first time that all the physical universe, the subject matter of his science, was not worth to him the life of his child." No person ought to get beyond his teens before he realizes the qualitative difference between physical bulk and a rational, self-conscious soul.

In speaking of various attitudes that men hold toward the relation of religion and science, and the dilemmas into which some persons find themselves, an acute, but otherwise liberalistic writer, has this to say of a certain class: "Others still have avoided the dilemma by keeping their religion and their science in separate compartments. This last, however, is a temporary evasion of the problem, not a solution." Yes, the logical mind cannot hold on to contradictories.

Here is something that people who are slanting toward pantheism in these days should remember: "It has well been said that the chief difficulty with Spinoza's philosophy is that there is no room in it for Spinoza." To this some one adds: "It is vain to seek to secure the salvation of man by destroying him." The essence of these remarks is that pantheism simply means that the individual man will finally sink back into the unconscious All of the universe, losing his self-consciousness and personal identity. And that, too, will be the final destiny of the whole human race—reabsorption, just as the river loses itself in the ocean into which it flows. How much better is the philosophy of Christian theism, which teaches that each individual soul will continue to hold his personal identity throughout the eternal ages!

To use the term "creative evolution," as a number of recent writers, some of them theologians and some pure scientists, have been doing, is simply to make the whole issue opaque. Evolution can create nothing. God alone can create. Creation means the bringing of something into existence that had no prior existence, whereas evolution means the unfolding of something that has already been created with the potentialities for its development. It is such a pity to becloud the issue by the use of ambiguous expressions and the merging of things that are unlike. It seems that the evolutionists are past-masters in blurring or blotting out all distinctions, thus rendering that which is transparent opaque. Let us have clear thinking and clear talking.

You never were more welcome than you are to my $2.00 for renewal. Blessings on you; you are doing a great work.—*Dr. Frank P. Morris.*

Wayside Gleanings

RECENTLY a group of prominent Protestant leaders met in conference in Washington to adopt a Declaration and a Constitution for a new Protestant League, to elect officers, and to select a Board of Directors f fifty men and women, widely known, and n executive committee of a dozen members. he Declaration adopted is as follows:

"We view with alarm the intrusion into our ountry of the Papal System, whose ripened fruits ppear in the condition of Mexico, South America, pain, Portugal and other countries long domi- ated by Rome. Its duplicity and vacillation add the menace of its presence. It professes religion ut practices politics. For that reason we demand dequate defensive measures on both religious and olitical grounds.

"*On Religious Grounds,* we reject its assumption f the title, functions and authority of Vicar of hrist, its claim of apostolic succession, of papal afallibility and of universal supremacy, as devoid f support in reason, revelation or history.

"Its claim to be the mother and mistress of all nurches is false. It is an apostacy from the hurch of Christ as established by the Apostles.

"It opposes the reading of the Bible by the peo- le, freedom of thought and expression, freedom f conscience and worship, Christian missions and emocratic institutions.

"It seeks to undermine and destroy all other nurches, and through its educational system it ims to indoctrinate the rising generation in its wn peculiar system of religion and government.

"Its dominance is uniformly marked by wide- pread and degrading superstition, illiteracy and sestitution of the people.

"*On Political Grounds,* we condemn it as a ruel and reactionary despotism. Its assumption f civil and religious supremacy and infallibility, romu'gated by the Vatican Council, is the cul- ination of the autocratic doctrine of divine right rule.

"Its Sovereign Pontiff occupies a throne substan- lally identical with those of other autocrats, and housands of his minor prelates—a hundred of hem in this country—are enthroned in their re- pective cathedrals by authority of the Sovereign ontiff.

"The Pontiff wears a triple crown to attest his laim to threefold suzerainty of all other govern- ents and rulers. He makes treaties with many ivil powers and has diplomatic relations with bout two-thirds of all civil governments.

"He administers his elaborate system of canon aw in derogation alike of the civil law of conti- ental Europe and Latin America and of the com- on law of England and the United States.

"That canon law condemns government by the eople, our public schools, the reading of the Bible y the people, and progressive legislation based on opular rights. The Papacy with its enthroned ierarchy has steadfastly opposed national pro- ibition, woman suffrage, and all great moral and olitical reformatory movements. It is essentially edieval and alien to our land.

"That such an autocracy, with activities so largely political, has set up a hundred thrones in our cities and claims nearly twenty millions of subjects here, millions of whom enjoy citizenship and the ballot and are eligible to public office, is the gravest fact before the American people. In view of its menacing presence, we demand:

"1. That all persons bound by allegiance to any foreign government or potentate, civil or religious, functioning as a member of the family of nations, or claiming or exercising jurisdiction of matters within the jurisdiction of the United States or the States, be excluded from citizenship and public office, and above all from holding any administrative or teaching position in our public schools.

"2. That any and all such persons be prohibited under adequate penalties from teaching or propaganda here in favor or by authority of such foreign government or potentate.

"3. That the Bible, the sheet anchor of our liberties, have adequate recognition in our system of education, both as a feature of devotional exercises and as a teacher of the highest reverence for God and a guide to the best character of our citizens.

"4. That the civil and religious liberty provided in the Constitution of the United States be accorded in full measure to every citizen and resident of our country.

"On these righteous and fundamental issues we appeal to the conscience and patriotism of the nation."

Any one interested may receive fuller information by addressing *The Protestant,* 639 F Street, N. W., Washington, D. C.

From Poland comes news of a Christian revival among Jews. In the city Kobryn a spiritual movement of extraordinary power has caught hundreds in its grip and is bringing them to a recognition of Jesus as their Lord and Saviour. Men and women who were indifferent to religion and others who were zealous orthodox Jews have come under deep conviction for sin and have turned to Jesus for deliverance. In the month of August 142 Jews in the one city of Kobryn are said to have been baptized. The Baptist and Southern Methodist Churches are active in evangelistic work in Poland.

During the "Billy" Sunday meetings recently held in Portland, Ore., 12,000 "hit the sawdust trail" to indicate their purpose to live a Christian life.

The newspaper is the best friend the church has in its own locality, and nearly all of them, perhaps all, mean to cultivate that friendship. They are always ready to boost the church on every propitious occasion, and our advise to churches and ministers is to show a proper appreciation. As an example of what may be accomplished along this line we do not feel it out of place to quote what the leading paper

in this city, the *Eagle,* recently had to say concerning the churches and the ministers in this city. The article is headed "A Treat Is Ready for You." Then follows, in part:

"Think what is offered! Reading has about seventy churches, an investment possibly of $5,000,000, all for your benefit, and it is a benefit, indeed. There are over 100 soloists, choirs that number 500 trained voices, scores of organists, orchestras, chimes and everything in melody that can bring peace and contentment to a troubled mind after a week of business cares. Over three scores pastors, educated men, have put in hours of study preparing sermons on a wide range of themes. Get but a single new thought, you will be amply repaid. But there will be more than one beneficial thought. Some clergymen are orators; there is clear reasoning, splendid delivery, bound to interest you. And the Sunday schools. Are you giving your children opportunity to lay foundation for correct living and right thinking? Why not go to some church, Sundays?"

The American Institute of Christianity, an interdenominational agency chartered for the advancement of Christian knowledge, has begun the compiling and classification of 2,000,000 words on the history of the Christian church. There is a board of seven editors, there are more than 200 denominational counselors, and 1,000 contributors. The work is to be published in twelve volumes. Cost will approximate $600,000.

The next World Lutheran Convention will be held in 1929, which date marks the 400th anniversary of the adoption of Luther's Smaller Catechism. No place for the convention has been chosen as yet. The first such convention was held last year, and great good toward Lutheran co-operation and enthusiasm resulted.

Ninety-five per cent of the children in Holland, Michigan, go regularly to Sunday school. Ninety per cent of these children recently shared in a prize contest in Scripture reading.

There are 250 missionaries working under the direction of the London City Mission. These people spend their time where they are most needed, in slums, tenements, and factories. They know nothing of sects or creeds, but preach Christ as every man's Saviour and the Bible as a book for every man. The London City Mission is the ally of all the churches.

The Baptist Young People of Texas i their recent convention, in Waco, pledge $110,000 to foreign missions.

The University of Pennsylvania's exped tion at Beisan announced the discovery the of the Temple of Ashtaroth, the Philistir sanctuary, where King Saul's armor was hun as a trophy after his defeat at the battle c Gilboa. The building was oblong with thre columns on each side. In the corner stor were found several deposits, among others ir gots of "electrum," a mixture of gold an silver.

A copy of one of the rarest Bibles in th world—the Ulrich Zwingli Bible—the prin ing of which is said to have taken four year has been discovered in the library of the Re formed Theological Seminary, at Lancaste Pa. This Bible, according to its title-pag was printed by Christopher Froschauer i 1529. The text was compiled by Zwingli an several other preachers of Zurich who wer associated with him, and a greater part of th German text was translated from the Lati by Martin Luther.

Christians of the United States are mor thoroughly imbued with the spirit of mission than any other people in the world. Of 28 000 foreign missionaries, 19,000 have gone ou from this country. Of $45.000,000 given fo foreign missions, $38,700,000 was given b the United States.

Lutherans of New York, with the genera endorsement of Lutheran leaders of the coun try, have put forward plans to erect in Ne York City a business block, some thirty storie high, centrally located, to contain a great Lu theran church.

Backed by the votes of swarajist labor, an other native groups, the legislative assembl of India has passed a resolution stating tha the ultimate policy of the government in tha country is the prohibition of the production manufacture, sale and import of foreign li quors, except for medical and research pur poses. In opposing the resolution Sir Basi Blackett, finance minister, declared that th government could not accept, in theory, even ultimate prohibition, because so far ahead a they could see it must be an utterly impossibl policy. He said that the government polic was maximum control and maximum revenue The present minimum rate of liquor consump tion in India is expected to produce 200,000, 000 rupees of government revenue annually.

Because God did not stop the late World War and interposes in other affairs of men today one of our great modernist lights rises to say that a modern definition of God is needed. He urges we "frankly say that Biblical stories of cataclysmic interference with the natural order of things were in some cases dramatic interpretations of natural events, and that others were not history at all, but myths." That's fine! But perhaps a new interpretation of God is not needed as much as a proper understanding of God!

A paragraph in our January issue (p. 13), noted the refusal, by the New York Supreme Court, of a charter to the American Association for the Advancement of Atheism. Later the articles of incorporation were amended to procure a charter, without, however, a change in its purpose. See Romans 1:28.

Wheaton College, Illinois, lost, by death, two consecrated men whose places will be hard to fill. On November 29, 1925, God called Dr. Herman A. Fischer from labor to reward. Dr. Fischer began service in Wheaton College in 1870, but his name appears in the college records since 1865.

On the morning of December 20, 1925, the translation of President Charles A. Blanchard took place. Dr. Blanchard became president of Wheaton College in 1864 and continued in that office until his death. He was widely known as an author and convention speaker, and was closely related to the fundamentalist cause. The last writing he did was a memorial to Dr. Fischer, his friend of many years.

We extend to the families of these two good men our sincere sympathies.

Every night at the Wembley Exhibition, London, at the end of the tattoo in the stadium, "Abide with Me," was sung by an assembly of between 50,000 and 100,000 persons.

The budget of Columbia University, exceeding $10,000,000, is larger than that of ten of the states.

The board of education of Topeka has unanimously adopted a proposal that the Bible be read daily and that the life of Jesus be taught in the public schools. The plan is endorsed by the Rev. Charles M. Sheldon, prominent churchman, editor of the *Everyday Bible* and formerly editor of the *Christian Herald*.

According to figures just compiled by the Seamen's Church Institute of New York, more than 20,000 seamen annually attend religious services at the Institute.

A minister in London communicated the topic of his Sunday morning sermon to a clerk in the office of the local paper. The topic was "The Precursors of Methodism." The clerk wrote it "The Three Curses of Methodism," and so it was printed. Thereupon the *Methodist Recorder* of England wondered what its readers would name as the three curses of Methodism. One reader replied they were "half-hearted ministers, half-hearted members, and half-hearted officials." This all-inclusive reply furnishes food for thought!

The late Bishop Quayle, M.E., provided, in his will, that his collection of Bibles shall be placed with the Baker University, of which he was at one time president. There are over 225 rare editions in the group, ranging in size from a very minute copy to the Synagogue Roll of Tora, which is made from the skins of thirty-seven animals, and is 100 feet long.

The oldest Bible in the collection is a Latin manuscript dated 1225. Bishop Quayle in his catalogue referred to it as "a piece of illumination and chirography," and added that he did not recall having seen its superior in the British museum. The oldest printed Bible in the collection, the Eggensteyn Bible, came from the press in 1469. The edition was a two-volume one, of which only Part Two is in the Quayle collection. There is also a Bibla Sacra Latina, printed in 1472. It is said that no more than five copies of this edition are in existence. A 1656 Bible contains the autograph of Robert Browning. Another is the Coberge Bible, of which the bishop said, "It is the noblest Bible I have ever set my eyes on, and is much superior in beauty and sumptuousness and in execution to the Gutenberg Bible."

The Metropolitan M. E. Church, Detroit, costing one and a half million, was dedicated, free of debt, in January. In size, completeness of equipment, elaborateness of detail, richness and ornateness, and in cost, there is perhaps no building, strictly confined to church uses, in all Methodism that will compare with it. The Austin Organ, reputed to be the finest and most costly in America, has 94 stops, 9,800 pipes, and contains 250,000 miles of wire. It is really seven organs in one, the great main organ, great antiphonal organ, swell organ, choir organ, solo organ, echo antiphonal and pedal organ.

The CHAMPION is simply wonderful.—*Dr. A. E. Van Antwerpen.*

THE ARENA

Acquired Characters and their Transmission

By Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., Vancouver, B. C.

HERBERT SPENCER declared in the *Contemporary Review,* February-March, 1893: "Either there has been transmission of acquired characters or there has been no evolution;" and he was right.

This being true, the particular phase of the evolutionary problem, known as the doctrine of Lamarck, becomes one of the greatest importance. By it we may judge the reasonableness or the absurdity of faith in the evolutionary process.

Evolution begins with one tiny protoplasmic cell, originated somewhere, somehow, by something, millions of years ago. Into this cell have been slowly and gradually introduced and incorporated countless minute, beneficial changes brought about by an irresistible force, operating mainly according to the Law of Uniformity. In addition to these small changes, occasionally there have been other helpful variations of a marked and abrupt character.

The Doctrine of Lamarck postulates that these characters have been acquired and then handed down from parent to offspring, after much labor and the exercise of inventive genius on the part of the ambitious organism.

Some explanatory observations will assist us in understanding the problem of "acquired characters." No two plants are exactly alike, the differences being of two distinct kinds. One kind of variation is of the nature of modifications born with the organism, inherited from the parent, and handed down to the children, probably through the chromosomes of the cells. Every organism contains two kinds of cells—one, the *somatic* or body cells, forming the tissues, organs, muscles, nerves, and other structures; the other, the *germ or reproductive* cells.

The latter are picturesquely described by George McCready Price, in his latest book, "The Phantom of Organic Evolution" (1924), as the "cellular aristocracy," since they are in a class apart, preserving their individuality, and never uniting with the body cells, to which they give rise. They are not engaged in the ordinary routine work of the body, but perform one duty only, that of producing new individuals similar to the one they inhabit. These reproductive cells contain the chromosomes which carry the unchangeable hereditary characters, the constant and inevitable gift of parent to offspring.

The second kind of variations are fluctuating changes due to altered environmental conditions and other factors, such as use and disuse, food and climate. These are known as "acquired characters," and, as this paper seeks to prove, are never passed on by heredity to succeeding generations.

There are almost countless variations possible in the individuals of every generation yet none but germ-cell qualities can be inherited. Each life-form is known to contain more characters than it can ever manifest in any one individual, therefore some of these characters are necessarily latent, hidden, or recessive, while the others, manifesting themselves, are said to be dominant temporarily over the others.

Both dominant and recessive peculiarities appear with mathematical precision in successive generations, as is abundantly proved by Mendel's law. This law, of which Darwin was ignorant, has illumined and explained many hitherto mysterious and apparently contradictory features in heredity. Logically considered, it makes evolution an impossibility, by showing that acquired characters are never transmitted, and that what seem to be new characters arising in certain generations, are simply the appearance of old ones previously latent, but which now, because of new and more favorable conditions, are able to manifest themselves as dominant, while the others in their turn, retire to temporary oblivion and become recessive.

What is the testimony of scientists on this question? There are two or three groups, and a merry civil war wages among them.

One group follows August Weismann, Alfred Russell Wallace, and Sir Ray Lankester, who adhere strongly to natural selection, but repudiate the transmission of acquired characters. They believe that the child never inherits any characters from the soma or body

ell of the parent, but that all inheritance omes through the germ or reproductive cell. his latter is unaffected by changes in en-ronment, food, etc., which are the factors in roducing transient variations. These do not mprint themselves on the germ-cell, and so annot be transmitted to succeeding genera-ions.

The second group, led by Kammerer, of Austria, and McBride, of England, is much maller, but very determined. They make rave attempts to produce at least one example o prove the transmission of acquired charac-ers, but the specimens they show have not een accepted by the majority of modern cientists. In fact, their evidence has been ridi-uled as not only unconvincing, but mis-eading.

Those who believe in the inheritance of ac-uired characters ask their opponents how atural selection can possibly start a single or-an of a single organic type; and if it cannot e started, how it can be finished.

The obvious rejoinder of Lankester, Thom-on, Conklin, Osborn and others is, that they re "from Missouri," and will believe in the amarckian Doctrine only when they see it xemplified in some undoubted examples, such s have not yet been forthcoming. They pre-er to place their faith in the equally impos-ible factor—natural selection!

Those evolutionists who are influenced by he strength of Mendel's law stand somewhat loof, watching the other two parties in the ombat. Price puts the situation very clearly:

> They (the Mendelians) stand for the origin of species by "jumps" or "mutations"; and they are very enthusiastic in bringing forward and explaining their specimens which they have *manufactured,* so to speak, to prove their contentions. They would like to believe in the inheritance of acquired characters, if they could only see any way whereby the effects of the environment or of use and disuse could become registered in the chromosomes, and thus be passed along the stream of germ-plasm in heredity. But, as well-authenticated examples are still lacking, they fall back upon some *unknown* method, by which the chromosomes may become modified, and thus these modifications get within the charmed circle of the germ-plasm and become a part of the future inheritance.
>
> But some Mendelians have no use for the theory of natural selection. In their estimation, this theory was founded on many mistaken ideas, and is now of little scientific interest, except historically. . . The Mendelians are so nearly masters of the entire field that the voices raised in revolt against them are weak and timorous; though once in a while someone like E. W. MacBride is heard shouting that Mendelism has led the evolutionary hosts "into a *cul-de-sac*". (*Science Progress,* January, 1922).

The leading biologists of the world are almost a unit in repudiating natural selection as a factor of any importance in organic evolution. These scientists include Morgan, Lock, Willis, Tansley, McMurrich, Cunningham and Bateson. Professor Adam Sedgwick, the eminent British embryologist, writing in the Encyclopedia Britannica on "Embryology," quotes with approval Huxley's statement that:

> "An impartial survey of positively ascertained truth negatives the common doctrines of progressive modification, or a necessary progress from more or less embryonic forms. . . It either shows us no evidence of any such modification or demonstrates it to be very slight."

Prof. H. H. Newman ("Readings in Evolution, Genetics and Eugenics," p. 31) writes:

> "The logical conclusion . . . is that changes in the soma, no matter how produced, are helpless to produce any effect upon the germ-plasm, since germ-cells can come only from germ-cells and not from soma-cells. Consequently Weismann led the assault against Lamarckism, and won the day so conclusively that even in these modern times few biologists have the temerity to express aloud any definite belief in the inheritance of acquired characters."

Prof. Vernon Kellogg, of Leland Stanford University, writing in *The New Republic,* April 11, 1923, says:

> "Lamarck's explanation . . . that plant or animal individuals do become adaptively modified during their lifetime in response to environmental conditions assumes that such individually acquired characters or changes are passed on, in some degree, by heredity to the offspring of these individuals, which in turn further change and pass on these changes by heredity, and so on through succeeding generations until new types of species and increased degree of adaptation or fitness result.
>
> "This is a plausible explanation, but one wholly dependent on the 'inheritance of acquired characters,' which, unfortunately, does not seem to happen. Both extensive observation and intensive experimentation unite in shattering this absolutely essential assumption in the Lamarckian explanation of evolution. . . And this conclusion, arrived at by modern study of the germ-plasm and heredity mechanism, is confirmed by the observed results of completed development. Acquired characters, in the Lamarckian sense, are not inherited."

Paul Kammerer, of Vienna, perhaps the foremost advocate of Lamarckism, admits that "the present tendency in biology is to emphasize the unchangeableness of types; and that the small changes admitted would be much too limited to bring about a development of species, and even still more limited to create larger groups and classes." In the *Literary Review* (Feb. 23, 1924, p. 538) he writes: "The theory of evolution at the present time . . . is returning to the theory of non-evolution."

Price's comment on Kammerer's hobby, the alleged transmission in heredity of characters acquired by the parents, is that "it is much like the celebrated glamour of light referred to by Wordsworth—it is a phenomenon which never was on sea or land" ("Phantom of Organic Evolution," 1924, p. 32).

T. H. Morgan, in the October number of *The Yale Review,* 1924, marshals evidence against Lamarck's theory:

"Despite the high authority of Darwin, there has been a steady falling away from this belief among biologists trained in modern methods. At no time have I declared my results to be proof of or even evidence for the inheritance of acquired characters. Indeed, I have insisted that, in the present state of our problems, this latter expression (inheritance of acquired characters) has become hopelessly obsolete."

J. Arthur Thomson, whom no one can accuse of being antagonistic to evolution, writes in "Outline of Science," (Vol. 2, p. 374-375):

"Modifications are indents or imprints, variations are outcomes. According to the evolutionary theory of Lamarck, which Darwin accepted in some measure, the characters of a race may slowly change through the cumulative inheritance of the modifications which individuals acquire as the result of peculiarities in use and disuse, and in surroundings. . .

"No one doubts the reality of modifications; one has only to look at the tanned skin of the African explorer. But what is doubtful is that a modification can be passed on from the individual that acquires it to his offspring—passed on as such or in any representative degree. The modification may be very important, even life-saving for the individual, but unless it can be transmitted it is not in any direct way important for the race.

"The skepticism as to transmission of bodily modifications was focussed by Sir Francis Galton and by Professor August Weismann; and many would say that one of the great changes in Darwinism since Darwin's day has been the abandonment of belief in the Lamarckian postulate of the transmission of modifications. . . Admitting a few difficult cases, we can only record our impression that the available evidence indicating a transmission of acquired characters as such or in any representative degree is very inconclusive."

It is possible, but not necessary, to multiply authoritative opinions similar to the above. The detached and impartial observer may be quite certain on one point—that each of these groups is *right* when it repudiates the other's evidence and conclusions!

Many have abundantly proved that evolution finds no support in the idea of minute, gradual, long-continued accumulation of variations, eventually producing new life-forms. Also it has often been conclusively shown that evolution is not possible by mutations or jumps. If those two evolutionary positions are untenable, the whole theory falls like a house of cards before scientific investigation.

That this is the judgment of many eminent scientists is a fact not readily acknowledged by the vociferous advocates of evolution. But one or two expressions of opinion will demonstrate the modern trend of thought. The *Allgemeine Lutherische Kirchenzeitung* quotes Dr. Fink, Berlin University, as follows:

"It must be quite clearly recognized that there are no facts at the basis of the evolutionary theory. It is pure theory, though one which has operated fruitfully on science. In no case should it be erected into a dogma."

Professor Oswald Spengler, one of the greatest thinkers and philosophers of our day, has written one of the most startling books produced in twenty-five years. It is a massive work bearing the title, "Der Untergang des Abendlandes"—"The Decay of the Western World." In vol. 2, p. 35, he writes:

"Our notions regarding the history of the earth's crust and of the various forms of life are still controlled by the theory of Lyell and other English men, who stress a slow development extending over long periods, rather than sudden catastrophes, as taught by Leopold Von Buch and Cuvier. The fundamental error of the theory is that it excludes all forms of energy which are not active today. There is no more complete refutation of Darwin than the study of fossils. As far as man is concerned, the fossil remains prove that all forms which existed in the past correspond to those living today. Not the slightest trace of a development of the race towards higher structures can be found.

"Man has come as the result of sudden change of which the Whence, Why, and How, will be an unfathomable mystery. Thus the assumption of enormous periods of time for human development is unnecessary. The most ancient beginnings of Egyptian civilization may well fit into the five thousand years of accepted history. The origin of the earth, the beginning of life, the introduction of animated beings, are mysteries which we must accept as such."

James Harvey Robinson, well-known as an authority, contributed an article, "Is Darwinism Dead?" to Harper's *Magazine* for June 1922, in which he writes:

"It is true that many biologists have given up what they call Darwinism; they have surrendered Spencer's notion of the hereditary transmission of acquired characters, and they even use the word 'evolution' timidly, and with many reservations.

"But this does not mean that they have any doubts that mankind is a species of animal, sprung in some mysterious and as yet unexplained manner from extinct wild creatures of the forest and plain. This they simply take for granted.

"Darwinism . . . is dead . . . because much that was unknown to Darwin has since been discov-

d, and if he were alive he would be the first to nfess that his explanations have little or no value day. . .

"The older idea, accepted by Lamarck, Spencer, d Darwin, that so-called acquired characters id be handed down hereditarily to their off-ring has been generally given up. . . It is obvi-s that the surrender of the hereditary transmis-on of acquired characters, greatly weakens the der explanations of evolution."

Dr. F. A. Bather, M.A.,D.Sc.,F.R.S., in s presidential address to the geological sec-on of the British Association, in 1920, at ardiff, Wales, said:

"The palaeontologist will probably never reveal e root and lower part of the ancestral tree. . . he whole basis of our system is being shifted. . .

"Descent is not a corollary of succession. . . His-ry is not the same as evolution. Today we claim have proved evolution by descent. How do we ove it? . . . The evidence remains circumstan-al. . .

"There is, then, reason for thinking that igno-ance alone leads us to assume some inexplicable orce urging the races this way and that to so-alled advance or to apparent degeneration, to life to death."

It is not generally known that, when Dar-rin was proposed as a member of the zoologi-cal section of the French Academy of Science, his application was rejected by "a vote of 48 to 15."

In view of this unusual action, an eminent member of the Academy wrote as follows:

What has closed the doors of the Academy to Mr. Darwin is that the science of his books, which have made his chief title to fame, "The Origin of Species," and still more, "The Descent of Man," is not science, but a mass of assertion and absolutely gratuitous hypothesis, often evidently fallacious. This kind of publication and these theories are bad examples which a body that respects itself cannot encourage.

We believe God is the Author of Genesis. *God could have used* the evolutionary process, and it would have exalted Him, but His *Record denies evolution.*

"In the beginning God created the heavens and the earth," and subsequently all things therein, all plant life and all animal life, the fish in the sea, the beasts on the earth, and the birds of the air.

Faith, reason, sense, and science all demand the final and absolute rejection of the "unproved and unprovable" theory of evolution.

"Present-Day Thought"

By James Lawson, D.D., Ottawa, Canada

AS a text or introduction to a few remarks which I wish by your kind permission to place before the readers of the BIBLE CHAMPION, allow me to quote a few sentences from a recent* number of the *Christian Guardian,* the official organ of the Methodist Church in Canada. The article from which I quote says:

"In an interview which Mr. X. was kind enough o grant me for the *Guardian,* we discussed Wells' ook, 'The Soul of a Bishop,' which, with the sub-itle, 'The Failure of the Church,' was the subject f his address at the ministerial association. What n enormous contribution Wells has made to pres-nt-day thought, and one marvels that within a ear he has been able to give us three books that ave profoundly affected, if not modified, our houghts of God."

Then this Rev. Mr. X. quotes from Rev. Mr. A. as having said that he thought Wells ad come pretty near the truth in his book, 'God the Invisible King." He also said: "I now no theology, and wish to know none," nd then added: "I can tell you about Jesus; hat is my only theology."

Needless to say, one sentence contradicts the other. First he declared he knew no theology, and then professed to be able to teach the very highest kind of theology. But this minister is not a Methodist, and so we are not responsible for his utterances. I am quoting his words, however, because they found a place in our church organ.

Now, as I have not read the second and third of the three books mentioned, I am of course not competent to form any opinion concerning them; but, as I have read the first of the three, though I confess it was with little relish, notwithstanding its cleverness, I have had no desire whatever to read the two that have followed. I have been amazed at the ado made over "Mr. Brittling Sees It Through." If Mr. Wells has struggled through a dark maze of unbelief and has emerged into the light of faith, giving him a knowledge of God that hitherto he had not possessed, we all rejoice in his conversion. And we also rejoice to know that thousands of others have had a similar blessed experience. He may have entered into a new life, but so have many others. Indeed, so has everyone in

*This was written before the Union. The official organ of the United Church is "The New Outlook."

a lesser or greater degree who has been born again or born from above. "Old things have passed away, and all things have become new." More than a hundred years ago Charles Wesley wrote:

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

But by what right does this Rev. Mr. X assert that Mr. Wells has so "profoundly affected, if not modified, our thoughts of God"? He may speak for himself if he will, but I would be sorry to think he has good grounds for including the majority of Methodists or other Christian ministers or of Christian people in general. Sometimes a minister seems to assume that all others think and feel as he does, or at least ought to do so. It is certainly not much to the credit of the leadership and teaching of the Christian Church during the past eighteen centuries if the world has had to wait all those years for Mr. H. G. Wells to write two or three novels to give us a true conception of God!

It is refreshing, however, to read the following from the Rev. Mr. X: "I do not altogether like the idea of a bishop taking a drug, nor can I sympathize with the bishops who crave cigarettes and champagne like the bishop of Princechester." So it seems *that* it is the kind of stuff one escapes by declining to read this book by Mr. Wells that has so "profoundly stirred modern thought!"

Here is the next paragraph in the *Guardian:* "I suppose the bishop was really in a condition of trance." I said: "Like Swedenborg, like Paul or like Peter: on the morrow, as they went on their journey and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour; and he became very hungry and would have eaten, but while they made ready, he fell into a trance and saw heaven opened."

Shades of Wesley (to say nothing of Paul and Peter), to see such a combination! Just think of the Methodist Church organ in Canada allowing its columns to be used for such teaching! What a classification — the imaginary Bishop of Princechester and the aberrant Swedenborg classed with St. Paul and St. Peter—the "trance" of one like that of the other!

Judging from the form in which the paragraph is printed, it would seem that the Rev. Mr. X was responsible only for saying, "I suppose the bishop was really in a condition of trance," and the "interviewer" went on and said, "Like Swedenborg, like Paul or lik Peter," etc. Mr. X had just said: "One do not feel that even a golden liquid such as D Dale prescribed is likely to lead one to visio of God, but with the main purpose of Well book I agree." Then comes the irreveren comparison which the editor of our churc paper is pleased to present in its columns fo the spiritual edification of its readers!

But the part of the "interview" I intende to notice in this article is the following. Sai the Rev. Mr. X: "We hold too closely to th letter of Wesley. Much of our Church polit is awkward and unwieldy, and we have bee terrible heresy hunters—witness the Jackso controversy in Toronto and the Workma controversy in Montreal. We must make u our minds to accept new truth as it comes t us, and we must make up our minds that t insist on *literalism* in reading the Bible is t be hopelessly out of touch with present-da thought." Then, after a slap at the itineranc he "added with a smile," says the *Guardia* correspondent, "Some people think the Churc has gone to the devil since the abolition of th foot-note regarding card-playing and danc ing."

Here we have in these few sentences th choice thought of a real up-to-date Canadia (so-called) Methodist Minister, making hi contribution to our church paper, which o course receives the sanction and hearty ap proval of its editor, while very many contribu tions from earnest, faithful ministers in de fense of Methodist doctrines are refused in sertion.

I believe I was the first writer in the *Guardian,* years ago, to suggest the propriety o dropping the prefix Wesleyan in order to fa cilitate the union of the various branches o the Methodist Church in Canada. That was done; and now I think it is about time to drop the other word too, for we are scarcely entitled to the name Methodist as that name was originally used and understood.

Listen to our Modern Methodist Minister: "We hold too closely to the letter of Wesley." One is led to wonder in what way. Was Wesley's teaching not in harmony with New Testament teaching? We so believed when we took our ordination vows, and so we still believe according to our solemn avowal every year at our District Meeting or Synod. This being so, we can hardly be in danger of holding too closely to either the "letter" or "spirit" of Wesley, for the one includes the other. The doctrines taught by Wesley are still the doctrines contained in our Book of Discipline.

Wesley usually made use of good English, and very few preachers or writers have had the ability to state those doctrines so concisely and unambiguously.

Few, if any, in our day know their New Testament as well as Wesley knew his, and very few, if any, know their Greek testament as he knew his. It is said he could correctly quote almost any passage in the original that might be asked for, as he was quite as much at home in it as in English.

When we begin to hold loosely the "letter," so far as Wesley's teaching is concerned, we are very likely to be getting away from the "spirit" as well. And some of us think that is precisely what many are doing, and that *that* goes a long way towards answering the question, "What is the matter with the church?"

What *is* the "new truth" that we "must accept as it comes to us"? Where does it come from? Must we look to H. G. Wells, Harold Bell Wright, Winston Churchill or Marie Corelli for it? Are novels to displace the Bible or novel-writers displace Christian ministers? Has any "new truth" come to us that proves the old doctrines of Methodism to be unscriptural? Has some "new truth" shown us the folly of believing in the "absolute and final authority of the Bible"? As a rule, that which is "new" is not true. As Jesus said of the wine, "The old is better."

We are told that, "to insist on *literalism* in reading the Bible, is to be hopelessly out of touch with present-day thought." But we are not told by this advocate of "present-day thought" just what he means. Are the Bible declarations of the creation of the world by God and its redemption by Jesus Christ not to be taken "literally"? Even if the first eleven chapters in Genesis could be proven to be myth, still the literal fact of creation could be substantiated by many other passages both in the Old Testament and the New. And will those who tell us that the first eleven chapters in Genesis are myth, also characterize in the same way the first eleven chapters in Matthew? Can we properly understand the accounts given us of the life of Christ by the four evangelists, especially the synoptists, without a good deal of literalness? Where there is one danger, there are generally two; and while some *may* err in the way referred to, it is quite certain that very many "do greatly err" in just the opposite direction.

In Mr. Jackson's Fernley Lecture, "The Preacher and the Modern Mind," we have some fine samples of the Modernist's ideas of literalism, as, *e.g.*, his references to the thundering and lightning on Mount Sinai, which he says are not be taken literally, but are to be attributed to the "imagination" and "poetry" of the East. "Just poetic accessories," says Mr. Jackson, as opposed to the "prosaic, stubborn common sense of us westerners." One might well ask, If our "common sense" makes us take this divine record literally, what kind of sense causes anyone to take it otherwise?

Mr. Jackson thinks Moses gave the "judgment," etc., to Israel "solemnly in God's name," etc. Evidently "the writer to the Hebrews," whether Paul or Apollos or some other writer, whose splendid treatise has been admitted into the sacred canon, read his Bible *literally*. Hear him: "So fearful was the appearance that Moses said, 'I exceedingly fear and quake!'" Surely he would not "fear and quake" at his own "solemn manner!"

I give another specimen from his book—his treatment of the incident recorded in Matt. 17:24-27, about the tribute money found in a fish's throat. Mr. Jackson does not take this passage literally. He tells us that "Dr. David Smith does not hesitate to say bluntly that, as a miracle, the story is grotesque, and deserves the ridicule that has been poured upon it." Mr. Jackson takes the command of our Saviour to Peter as a "bit of playful banter," meaning, "the Capernaum market will settle that"!

So that is the sad length to which this "new" way of understanding Holy Scripture leads our "present-day" thinkers. Here is a preacher with a "modern mind," presenting to us a joking Jesus; and another exponent of "present-day thought" calling one of the displays of our Lord's omniscience "grotesque," saying "bluntly" that it "deserves the ridicule that has been poured upon it"! Who has been pouring the ridicule?

Christ's directions to Peter were definite; He told him to use a hook, not a net, and he was to catch one fish only, and on opening its mouth he would there find the necessary coin, the exact amount required to pay the tax for two. Nothing is said or hinted about the "Capernaum market," and even had such been the case, none but the Omniscient God could have known beforehand that the first fish would be just large enough to sell for a stater. Evidently the danger in these days does not lie so much in the direction of literalism as in irreverence.

The reference to Mr. Jackson reminds me of a sermon I heard him preach, in which he said, "I don't care what you believe about

Genesis so long as you believe in Jesus." Two or three times the changes were rung on "Genesis and Jesus," but he neglected to explain the *modus operandi*—how to perform the feat of believing in Jesus without also believing in Genesis, for Jesus did believe in Genesis, as is shown by His quoting from that book (Matt. 19 and Mark 10). It is hard to see how anyone can properly believe in Jesus and at the same time disbelieve in Genesis. They stand or fall together. Jesus appealed to Genesis as Scripture; and He also said, "the Scripture cannot be broken."

But, according to the Rev. Mr. X, it would seem that of all things most to be deprecated is to be "out of touch with present-day thought." And so we must keep up with the times, no matter what "strange doctrines" are introduced. Away with the "thought" of such an old fogey as Wesley! And with him away with the Master in whose steps he trod and whose teachings he faithfully proclaimed. History repeats itself, for this cry was heard in the days of our Lord and of his Apostles (*vide* John 19:15; Acts 21:36).

We have been "terrible heresy hunters," says our Modernist. This sounds ridiculous enough to those who know the facts. Sad to say, no "hunting" is required. If we had some of that kind of "hunters," they would get plenty of "sport." Game of various kinds abounds. "The woods are full of them." It really would be hard to imagine anything a minister could say in these days of liberty and laxity in thought and teaching that would convict him of heresy.

I have read a number of things that Thomas Paine said or wrote. Some of those statements seemed to me to be profane. I have read and heard statements made by "present-day thought" ministers so nearly the same in thought, if not in expression, that seemed to me to be no less profane. If a Methodist minister in Canada should become a true disciple of the above-named infidel author, and should in modern dress proclaim his views, I doubt if he would be brought to trial. He would not need to fear any "heresy hunter." Our Modernists would smile approvingly, and say, "There is a man who has a mind of his own; a man who thinks for himself; he is a real scholar."

Instead of being "carried about with every wind of doctrine," calling it "New Truth," it would be infinitely better to "search the Scriptures" and "stand in awe" of God's word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls. But they said, *"We will not walk therein."* And the Modernists are saying the same today.

Can God? Can He?

By Dyson Hague, D.D., Toronto, Canada

ONE day last summer in the old land I was reading for my morning portion with great interest the 78th Psalm. And as I came to the 19th and 20th verses the words "Can God? Can He? Can He?" struck me with a strange and startling significance. The words seemed to stand out as if in great electrically illumined letters:

Can God? Can He? Can He?

and as I read them, and re-read, and pondered, there rose up before my mind the thought of the strange fatuity of doubt, the mystery of unbelief, in the heart of those people of old. As if after all the Lord had done for them He could do no more; or, that after all the mighty things He had done He was unable to do smaller things; or that after such marvelous works He was unable to do far less wonderful things.

Think of the succession of wonders that are tabulated in verses 4 to 7 and verses 11 and 12. One by one they are reiterated until the accumulation seems almost incredible; the works of God, and the marvelous things that He did. He divided the sea; He caused them to pass through; He made the waters to stand as an heap; he led them in the daytime with a cloud; all the night He led them with a light of fire! And then in the wilderness He clave the rocks; out of the great depths He gave them drink; He caused waters to run down like rivers! And then He commanded the clouds from above; He opened the doors of Heaven; He rained down manna upon them to eat, and gave them of the corn of Heaven so that everyone of them did eat the bread

of the mighty, yea, man did eat angels' food!

And then to think that after all that, they should ask such a trivial, such an almost contemptible question as: "Can God furnish a table; can He give bread; can He provide flesh?" After all He had done; after all He had given; after all they had seen; after all they had heard; after all they had got; to think that their hearts could be so surcharged with doubt, so evacuated of trust as to put such a question.

God had redeemed them—that was the greatest of all things—with His mighty hand and with His outstretched arm. He had brought them forth, and His own right hand and His holy arm had gotten God the victory. And after that there had come such a succession of marvels, never failing, glorious in might and power and grace and love. And then to think they could doubt Him. How could they imagine that after reedeming them He would not provide for them, and after providing for them up to that time He would not give them guidance and grace and bread and provision to the end.

The student of God's word will remember that the besetting sin of the redeemed was that of murmuring; murmuring through doubt; doubting, through failing to reason; failing to reason, through forgetting all that God had done and was doing and could do, and as the result of forgetting what God could do, losing heart and losing faith.

The bottom of it all was questioning the power and the ability of God; and back of that the very Being of God himself. For he that cometh to God must believe that He is. That is the categorical imperative of thought and of faith (Heb. 11:6). And from that there must come as the inevitable result of the acceptance of that primary knowledge the conviction not only that God is, but that being God He is as the mighty God who worketh all in all, able to do for us men and for our salvation exceeding abundantly above all that we ask or think at all times and in all places.

Now in contrast to Israel's unbelief, a fine illustration of faith in God's ability is found in Jeremiah 32. The prophet's position was from the human viewpoint absolutely hopeless; there was not a gleam of light as far as man could see. He was shut up in prison. The besieging armies encircled the city. The prospect of his ever getting out or of God's people ever coming back seemed humanly impossible. And yet to show his absolute faith in God's power, that man actually bought a field, got witnesses to evidence the purchase and put the evidences in a jar, to be kept until that time seventy years afterwards when the children would come back to their own land. And then in a glorious triumph of faith he lifted up his heart and voice to the Lord and said: "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: Thou art the Great, the Mighty God, the Lord of Hosts, is his name; great in counsel, and mighty in work" (Jer. 32:17-19). It was indeed an act of transcendent faith, and no wonder there flashed back the word of the Lord (lay the emphasis upon that *"Then"* in Verse 26): "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"

Now let the believer open the New Testament, and let the revelation of the New supplement and amplify the revelation of the Old. To the three times repeated question: Has God still power? Can God still work? Is He able still to provide? let us hear the word of the Lord.

Turn to Matthew 28:18. It is the crucified Lord now risen in glory who is speaking to us. He is saying: "All power is given unto me in heaven and in earth." We must believe that, and taking up the language of his great ancestor of old in 1 Chron. 29 and adding the word "Jesus," shall we not say: "Thine, O Lord Jesus, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine *is* the kingdom, O Lord, and thou are exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand, O Christ, *is* power and might, and in thine hand it is to make great, and to give strength unto all." As you repeat these words and think these thoughts after him, will you, O doubting Christian who say day by day "Thine is the power" ever dare to ask or to think?

Can God? Can He? Can He?

And now read Ephesians 1:19, that wonderful prayer of St. Paul for the Church, that the God of our Lord Jesus Christ and the Father of glory may so illumine the eyes of our understanding that we may perceive the superlative greatness of His power to and in and over us who believe, a power proportioned to the energy of the might of his strength. And perceiving that, and believing that, is it possible that we should fall so low as to dare to say:

Can God? Can He? Can He?

Then read the successive assertions of His power in these verses: 1, Hebrews 2: 18, He is able to succour those that are tempted, a vision of the ability of Christ to help His tried ones in every crisis of the soul, the church, or the nation;

2, Hebrews 7: 25, He is able to save to the uttermost, a revelation of the ability of Christ to save for all time and throughout all circumstances every child of God;

3, Jude 24, A glorious declaration of God's power in Christ to keep us from slipping and to make us stand irreprehensibly and exultant, Who is able to keep us from falling, to stand us blemishless before His glory;

4, Romans 16: 25, Paul's climax, the consummation of that glorious epistle, the ascription of glory to Him who is able and has power to establish us in a state of immovable settledness according to His Gospel;

5, Ephesians 3: 20, A pinnacle of faith that seems so gloriously exalted as the Spirit of God leads him on from height to height, of words expressing immensity, infinity, transcending word and even thought, like an infinite sea stretching on to an infinite sky. God is able. God is able to do. God is able to do abundantly. God is able to do exceeding abundantly above all that we ask. God is able to do exceeding abundantly above all that we think. Surely inspiration could no farther go!

And then, 6, just one more verse, a verse that explains it all. Romans 8: 32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Redemption, salvation, through the blood of the Lamb, the Son of God, so freely given up (John 3: 16).

As a rule man argues from the lesser to the greater. But God argues from the greater to the lesser, yea, from the greatest to the least. If He has given His Son, will He not give all? Yes, as you ponder these verses and think of the revelations of incredible power, can you, will you, O believer, dare any more to utter the query of doubt

Can God? Can He? Can He?

That God would save us and not keep us: That God would keep us and not feed us: That God would feed us, and not supply all our need: That God would supply all our need and would not supply in days of trial; That God would supply our need in days of trial but would not to the end! He who fed us yesterday can surely feed us today and feast us tomorrow.

Never, perhaps, was there such a call to simple faith strong in the risen Christ and His inspired Word as in these days of problems and mysteries. The clouds of doubt hang very near at times and increase in darkness, and at times God's people seem forced to cry with the prophet of old the words of Jeremiah 12: 1, and with the prophet of old, the words of Jeremiah 12: 1 and with the philosopher of this day: Why does not God do something? But amidst all the clashings of fear and the cryings of doubt the one anchor of the soul is our unshakable faith in the immutability of his power. We would remember his gentle rebuke to the man who said: "Lord, *if thou canst* do anything to help us," *"If thou canst* believe, all things are possible." Would that we believers, in this twentieth century could rise to the height of faith of the poor leper as he worshipped Jesus and said: "Lord, if thou wilt, thou canst." "Lord, if thou wilt, thou canst!"

May I conclude with an incident that happened at last year's Keswick in England last July. I was asked to give a Bible reading to a select company of missionaries and others at one of the morning breakfasts, and I thought I would take this thought of Psalm 78: 19-20. So for a few moments I dwelt upon the thought of our admitting all that God had done, and extolling the wonders of His grace in other years and centuries.

But, alas, how often we are apt to interject even as believers the paralyzing thought that the great days of God's energy were in the past; that we shall never see again such exhibitions of power as in the times of the Reformation or of the great evangelical revival of the 18th century under Wesley and Whitfield and Burridge, or of the 19th century revival in Scotland and Ireland, and through such mighty men as Spurgeon and Moody and others. Let us not, I said, think that after all He has done He can do no more, or that He cannot raise up more wonderful workers, and bring about now more wonderful revivals than have ever been known in the history of the Church.

As I passed out of the door, a gentleman stopped me and asked me if I had known Dr. Griffith Thomas and his work, and to him and two or three others I spoke for two or three moments of our much-lamented friend. I said it was an irreparable loss. I said we had no one like him now. In fact it seemed as if no one could take his place, or any man could do his work. I was proceeding in this confessedly pessimistic strain when a

dy standing by stopped me, looked up in my ice, and then said in a quiet voice: Can od? Can He? Can He? I shall never for- t that rebuke. I shall never forget the smile at spread over the faces of those who lis- ned, and how we all that day took to heart e practical application of what we had just professed to believe.

Yes. God can. God is able. Let us never question it, lest the displeasure of our God light upon us. Let us believe it with all our hearts, that He who hath done great things may do still greater for our salvation and His glory.

The Sweep of the First Pentecost

By Charles Roads, D.D., Upland, Pennsylvania

ALL but the latest Church histories told us that the first Pentecost, which inaugurated the Church of Christ with three thousand converts in Jerusalem, soon spent its force, and this, even though the Acts of the postles extended the history nearly forty ars and surely showed us the Holy Spirit's wer, "as at the first," to the end of that me. Repeatedly in Jerusalem itself, then to maria under the evangelist Philip, then to ntioch, to Ephesus, to Philippi, to Corinth, d on to the building up of a great church en in Rome.

Now since 1904 we have the exhaustive *istory of the Church in the First Three enturies* in two bulky volumes by Adolf arnack, greatest of church historians of our y or any day, giving us from manuscripts, onuments, and other sources, wonderful de- ils of the early Church. About the same me come the reasearch treasures of Prof. rnst Von Dobschutz on the inner spiritual e of the Church during that period. And, ry remarkable it is, that Prof. James Orr his ripe scholarship has given us a book on e same strangely hitherto so poorly known st three centuries of the Church.

Strangely unknown, indeed, it was until 00! Gibbon in *Decline and Fall of the Ro- an Empire* had guessed that not more than ten r cent. of the people of the Roman Empire any time had become followers of Christ. thers had estimated not more than five per nt. up to 312 A. D. when Constantine, the mperor, made it the State religion. And ese figures, ten per cent. or less, were uni- rsally accepted so far as is generally known Christian scholars and people, improbable the highest degree though they surely are!

So it remained for these scholars, Harnack, obschutz and Orr, and to these recent times, 04, to reveal the fact that for fully three ndred years the mighty power of the Holy irit "as at the first" swept on throughout the civilized Roman world and far beyond. It now seems that it must have extended far into India eastward, south far into Africa, westward to Britain, Gaul and Spain, and northward to the pagan tribes of Germany.

The evangelistic ingathering in numbers soon dwarfed the three thousand in the first day in Jerusalem. Harnack gives us diagrams of the strength of the Church in various sections of the Roman Empire. In large districts there were from ten to twenty per cent. of the total population earnest Christians. How little even of America could come under this classification when only church members who are earnest Christians, martyr-spirited, Spirit-filled, are counted? Other sections in that early period had twenty-five per cent. and beyond of that type of followers of Christ which Professor Dobschutz describes so thrillingly!

And still more wonderful, there were places, large cities, in which fifty per cent. of the total number of people were so saved! There is nothing like this in the whole world today. The most Christian of great cities in America, like Philadelphia, Brooklyn, Rochester, Pittsburgh, and Minneapolis, have not more than twenty-five per cent. enrolled as church members, and in many of their churches ten per cent. of these church members would be a liberal estimate of those who are workers for Christ or deeply spiritual disciples like those in the first centuries.

Take an example like Ephesus, the greatest church, and of which we know the most. Paul was her pastor for her first three years; and even in that time Diana's altars were deserted, heathenism as a religion swept away, the fearful superstitions, vices and crimes of it gone forever, and Christian love and faith and purity wonderful to behold. Paul's address to the Ephesian elders in the Acts and his profoundly spiritual Epistle to them are windows through which we behold a church probably never equalled in Christendom. Christ's mes-

sage in Revelation, too, though demanding return "to her first love," begins by describing a perfect church in doctrines, discipline, and activity. Then Timothy took charge, and later the Apostle John, and in further letters we see that church fully.

The lesson is that the Holy Spirit came after Pentecost again and again in ever greater power all over the world. And for three hundred wonderful years of world-wide conquest.

All the great and beautiful heathen religions were annihilated by this sweep of power. Think of Greek Mythology, so beautiful in many respects, of Egyptian gods going, of the Roman Pantheon emptied; think of the mysticism of Persian, the nearest of all to Christianity, being powerless to check the religion of Jesus; and of Diana of Ephesus, of the oracles of Greece, and of the gods of Britain Gaul and Germany, all forever given up. N religion or religious cult remained at the en of three centuries! Yet today comes Christia Science, New Thought, Mormonism, Russell ism, Spiritualism and Buddhism in America all growing rapidly before a church help less to meet them, and losing members to thes false cults by hundreds of thousands.

Heresies like Arianism and Gnosticism an others in those early days were never mor than small in followings and died out befor the fourth century. Today these very here sies, now called Modernism, are being widel and powerfully revived in our churches. An the Church surrendering to them so fearfully helpless to stop them. But take heart! Th Holy Spirit is the same yesterday, today, an forever. And He is at the door!

The Old Path, a Good Way Still

By E. G. Howard, D.D., Springfield, Ohio

OLD paths are of course not to be sought merely because they are old; much less should new paths be followed because they are new. The fact that a thing is the newest seems to be the reason for many people grasping after it without much consideration of the real merits of the article.

There are many propositions submitted to the public in these days and advertised for their newness. Among so many there are probably some of merit. But it is remarkable that in our age of progress there is also a very strong tendency to an appreciation of that which is old. It has been found that in old houses the best timber has been builded. There is a very strong demand for old furniture, for in its lines and in its material and in its construction, it is found preferable to much, at least, of modern make. Antiques have a real ground for their appeal to a connoisseur.

We expect to see the day of the new thought and the new theology and the new psychology superseded by the day when these novelties will be evaluated because of their qualities rather than because of their newness.

It is always better to permit the new to be thoroughly tested out before committing ourselves to it. A new way of government is being tried out in Russia. The peoples of the earth are probably very wise in permitting the Russians to test out their new schemes and prove the adantages of the new system, befor overturning well-tried and successful goverr ments in order to embrace the newest thin in national legislation.

We have the same feeling with respect t religion and theology. New religions come t the fore and call for the acceptance of mer They prove popular for a time, and then los their appeal, and are laid aside for some othe new ism. Indeed not a few who have been le astray by the error, turn back and find res in the old paths which they had for a tim abandoned.

Now, the very fact that a system is old, tha a form of government is old, that a theology i old, that a book is old, and still a force in hu man society, is in itself a reason for giving i most respectful consideration and holding t it strongly. If oldness or newness are eithe to be the ground of adherence, the very old ness of a system has very much in its favor.

Were you to undertake a journey acros this continent, you would probably choose on of less than a half dozen main routes. Thes roads you would find have been traveled fo the most part for nearly a hundred years, an marked out and followed long before the mod ern automobile was dreamed of. But in th main men still follow the old trails. The follow them because, long traveled, they ar the easier to follow and have the best road ways. They follow them because they are th safer courses across the continent. To launc

out into a new course would involve great peril in crossing the deserts and rugged mountain ranges, and would perhaps cost the life of the tourist. They follow them because men for generations have found them the most direct routes over the vast distances and that they lead to the desired destination. When routes have been found good, safe, and direct to the destination, the average traveler follows the guideposts and journeys in peace.

Now when you set out on the cross-continent tour, you will find yourself following the path of pioneers whose covered wagons treked westward nearly a hundred years ago. But the oldness of the road will be to you no argument against it. Probably those wagon tracks followed the trails made by redmen a hundred years before. They therefore represent the wisdom and experience of redman and scout, of trader and settler, under all conditions for generations. The old trails are, in all likelihood, still the best routes.

When Jeremiah summoned Judah to inquire for the old paths, he called them to a way that had been thus tried and proven. This was the way of divine revelation. Judah had abandoned it. The word of Jehovah had become a reproach, and they found no delight in it. It was the way of Abraham and the other patriarchs. Divine revealing had made plain to Abraham that he was to get out of Ur of the Chaldees and to go to a land which God would show unto him. According to the divine direction he journeyed and found the course marked out for him. Through the covenant made with Abraham, the way to God was made plain for ages of men. It was the way of faith. Abraham believed God. Reason could not account for all the facts of his wondrous guidance, nor interpret all the mysteries of the strange journey. Faith followed the path. It was the way of obedience—the obedience of faith. He obeyed the divine revelation and realized the divine blessing. "Abraham believed God, and it was imputed unto him for righteousness." In that path still, we, "being justified by faith, have peace with God through our Lord Jesus Christ." "And we are His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them."

It was the way in which Israel walked to the promised land. Divine revelation through Moses, faith which believed God and followed,—except when Israel sought in the wilderness her own path, and as a consequence wandered for forty years until, made wise by her sad experience, she sought again and followed the divine guidance—obedience through which they were brought to their rest in the land of promise. It is the way of the Christian church. To her was given the fulness of revelation in Jesus Christ, the God-man, born of the Virgin Mary, crucified on Calvary, risen in glory. Faith accepts what God speaks in Jesus Christ, and follows in the obedience of loving service.

For 1900 years the Christian believer has found this way a good way, and, in this way, has found rest for his soul. For 1900 years before the coming of the Christ, the old way had been a way of life to the trusting children of Abraham. If for nearly four thousand years the old path has been found dependable, and the traveler therein has found a way of peace that leads to that within the gates and to the rest of the people of God, then surely this is a time to heed the proclamation of the old prophet, Jeremiah, when he says: "Stand in the ways and see, and ask for the old paths where is the good way; and walk ye therein, and ye shall find rest for your souls."

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XII

AS they were seated about the study table, Bibles open, George Argent speaking for the trio, said: "In a recent Bible study by ourselves together, we found in the first epistle of John some teaching respecting the believer's sinfulness and sinlessness which seems to us to present not only a contradiction, but the teaching concerning his sinlessness seems to be contrary to the facts of Christian experience. The texts are these:"

1 John 1:8, *"If we say that we have no sin we deceive ourselves, and the truth is not in us."*

1 John 3:6,9, *"Whosoever abideth in Him sinneth not. . . Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."*

Said the pastor: "I take it that we have no trouble with the first text, in itself. We are too well acquainted with our sin to be deceived. The difficulty is in the second text,

which seems to contradict the first. If the difficulty were removed, the apparent contradiction would at once disappear. So let us address ourselves to the second text."

He went on: "We shall have some pretty close work this evening, but I am glad to know that you are not only equal to it, but eager for it." To which expression of their pastor's good opinion they nodded beaming confirmation. "There are two methods of solving this difficulty: the one is by the application of the doctrine of the Two Natures, and the other by the application of the principles of grammar. Let us take the two-nature solution first, though it will involve considerable grammatical work."

He continued: "You will observe that the Greek word, *gennaō, translated* 'born,' is in the Revision rendered 'begotten'; and very properly so. The 38 times it occurs in the first chapter of Matthew it is every time rendered 'begat.' Indeed, of its 96 occurrences in the New Testament, in 64 instances it would best, in my judgment, be translated by 'begot' in some of its forms, but in 18 of which cases it has some other rendering."

"You have," he said, "under my ministry become familiar with the doctrine of the two natures. The Old Nature, the one belonging to us in our first birth, derived from our fallen first parents (Gen. 5:3), 'is corrupt according to the deceitful lusts' (Eph. 4:22), making us 'by nature the children of wrath' (Eph. 2:3); so that 'there is none that doeth good, no not one' (Rom. 3:10). The outworkings of this old nature, otherwise called 'the old man' (Eph. 4:22; Col. 3:9), or 'the flesh' (Rom. 7:18; Gal. 5:16, and perhaps more than fifty times besides), are 'adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings' (Gal. 5:19-21), 'inordinate affection, evil concupiscence, and covetousness which is idolatry, anger, malice, blasphemy, filthy communication' (Col. 3:5,8). No wonder St. Paul said: 'I know that in me, (that is, in my flesh,) dwelleth no good thing' (Rom. 7:18)."

"Such," continued the pastor, "is man in his natural totality. Not only is the character of the old nature *evil,* but it is *absolutely unchangeable,* because 'the carnal mind [*i.e.,* the mind of 'the flesh'] is enmity against God, for it is not subject to the law of God, neither indeed can be' (Rom. 8:7). 'That which is begotten of the flesh is flesh' (Jno. 3:6): you cannot make anything else of it. 'So then they that are in the flesh cannot please God' (Rom. 8:8). On any Scriptural, or rational, psychological principle it cannot be otherwise."

After a moment's pause the pastor resumed: "The evil character and unchangeableness of the old nature make imperative the necessity for a new nature. Hence Jesus said, with his solemnly repeated 'verily': 'Except a man [Gr. TIS, the indefinite pronoun, *any one*] be born again [Gr. *be begotten from above*] he cannot see the kingdom of God' (Jno. 3:3). This re-begetting, this re-generation, is by the Holy Spirit (Jno. 1:18; 3:5,6,8), and produces the new nature, the 'new man' (Eph. 4:24; Col. 2:10), the 'new creature' (2 Cor. 5:17; Gal. 6:15 [not an old creature made over, but a *new* creature], a 'divine nature' (2 Pet. 1:4), the 'spiritual mind' (Rom. 8:6). And an inherent characteristic of this new, spiritual nature, is 'righteousness and true holiness' (Eph. 4:24), and 'knowledge' (Col. 3:10), not simply gnosis, but EPI-gnosis [EPI intensive], *i.e.,* discernment of spiritual things, which is impossible to the 'natural man' (1 Cor. 2:14). The outworking, or fruitage, of this new, spirit nature, is 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance' (Gal. 5:22,23).

"Thus," said the pastor, "we have seen the *origin, character,* and *fruit* of these two natures. Each has its distinctive quality and result. The law in both the natural and spiritual world is that like begets like. The issues of the old, sinful nature are therefore sinful, and the issues of the new, holy nature—*holy* because begotten by the Holy Spirit — are therefore holy. This must of necessity be so."

The young people had become intensely interested,—the more as they began to see whither this disquisition was leading them.

"Now," said the pastor, "we are ready for the application. 'If we say we have no sin,' no sinful nature, no sins when we walk in that nature; if we say that our sinful nature becomes extirpated, as some perfectionists claim, 'we deceive ourselves.' But we do not deceive our neighbors! And when we come to say, 'I do no sin,' alas! the next step is quite apt to be to say, 'What I do is no sin.' But 'whosoever,' or whatever, or *that which* 'is begotten of God,' *i.e.,* the New Nature, 'doth not commit sin,' and being by its nature wholly and essentially holy, by the law of its nature 'it cannot sin.' It cannot sin because it is that which is begotten of God. A 'divine nature' (2 Pet. 1:4), begotten of a Divine source—the Holy Spirit—its outworking

must be of the quality of its parentage. And so it comes to pass that if we walk in the new nature, if we 'walk in the Spirit,' we 'shall not fulfil the lust of the flesh' (Gal. 5:16); we will walk sinlessly; but, by the same token, walking in the flesh and not in the Spirit, we will walk sinfully. This, I submit, solves the difficulty and removes the apparent contradiction."

Fred Leges, with his accustomed enthusiasm under such circumstances, exclaimed: "I see it, I see it; that does the business;" and then a shadow began to steal over his face, and he added: "But—b-u-t—what authority have you to change the compound relative pronoun *who*-soever into *what*-soever? Of course we all know that *what* is equivalent to *that which.*"

Hereupon the pastor handed the young men Greek Testaments, and asked them to see what 'whosoever' is the translation of, in the following passages which he named: 1 John 2:23; 3:4,6,9,10,15; 5:1,18; 2 John 1:9. Fred jumped to his feet in astonishment and exclaimed: "Why, in these passages the pronoun 'whosoever' does not translate a Greek pronoun in a single instance, but in every case it is the translation of the Greek adjective *pas, all.*" Then, to the pastor's query, "What authority is there for translating *pas* by 'whosoever'?" Fred, after the young men had thoroughly examined the lexicons of Robinson, Green, Thayer, and Liddell and Scott, responded: "No dictionary authority at all. Not one of these authors gives 'whosoever' as the definition of *pas.*"

George Argent thoughtfully added: "I suppose the translators of both the Authorized and Revised versions—(for I see they are agreed in all these cases except in iii. 4, where 'whosoever' in the old becomes 'every one' in the new)—translated *pas* by 'whosoever,' because they thought the sense requires it; just as they would have translated it by 'whatsoever' if"—

"Hold on here!" broke in Fred, who was fingering his Testament, "just as they *have* translated it by 'whatsoever' in 1 John 5:4, where, though the gender of the adjective is different, it means the same thing as the 'whosoever' in verse 1." And he added: "Enough said, I am answered by the doctrine of the Two Natures. The difficulty is solved."

Said Miss Rysen: "Before proceeding to the other method, let me have a word." Addressing the pastor, she said: "I remember the trouble a reporter got you into by publishing only a part of your statement, 'I do not believe in a *change* of heart, for the Scriptures do not teach it,' and leaving off the rest, 'but I do believe in a *new* heart, for that is what the Scriptures teach.' But how does this teaching in regard to the unchangeableness of the old nature accord with Ezek. 11:19, 'I will take the stony heart out of their flesh, and I will give them an heart of flesh,' which is so often quoted in proof of the doctrine of a change of heart?"

The pastor replied: "In answering your question, I can also give you, incidentally, a principle of Biblical interpretation. St. Paul, in 1 Cor. 10:32, divided the whole human race into *Jews, Gentiles,* and the *Church of God.* Rightly dividing the word of truth (2 Tim. 2:15) requires that each should get the portion belonging to it, and should not get the portion belonging to the others; for, if the Scriptures belonging specifically to the Jews should be applied to the Gentiles, or to the Church of God, an evident mistake would be made; and so of those belonging specifically to the Gentiles or to the Church. Now, if you will turn to the eleventh chapter of Ezekiel, you will see that, while the language favors the new heart rather than the changed heart, the prophet's discourse is specifically to the house of Israel (vs. 5,15), and has respect to the state of things when they shall be gathered from their dispersions back into the homeland. He is discoursing, not upon regeneration, but upon a matter of dispensation."

Said George Argent: "Is the doctrine of the Two Natures, which seems so plain to us and so thoroughly Scriptural, pretty generally accepted by exegetes and theologians?"

The pastor replied: "How generally accepted it is, I cannot say; but I suppose it to be widely so. I know some, however, who do not accept it. Talking recently with a friend, an able and scholarly minister who was two years ahead of me in college, he said: 'I cannot accept the doctrine of the two natures, for it does not agree with my psychology.' He held to the old doctrine of 'a change of heart.' I replied that it agreed with my psychology as well as with my exegesis; otherwise, holding to the doctrine of a change of heart, I would be involved in the absurdity of 'a fountain sending forth at the same place sweet water and bitter,' which Scripture has pronounced to be impossible (Jas. 3:11,12). But for those who do not accept it, there remains the grammatical solution of the difficulty, to which we will now proceed."

Said the pastor: *"Whosoever abideth in Him sinneth not,* and *he cannot sin because*

he is born of God, seem to declare the absolute sinlessness of the believer. But not so when you understand the force of the Greek tenses. You observe that the verbs 'sin' are in the *present* tense."

He went on: "In a *New Practical English Grammar,* published by the American Book Company, the author, speaking of the present tense, says: 'It is also used to denote what frequently, or habitually, takes place' (p. 41). Goold Brown, in his *Grammar of English Grammars,* says: 'The present tense of the indicative mood, expresses not only what is now actually going on, but general truths and customary actions' (p. 342, obs. 4). Goodwin, in his *Greek Grammar,* says: '1291, The present is the tense commonly used in Greek, as in English, to denote a general truth or habitual action' (p. 276). And accordingly, Winer, in his *Grammar of the New Testament Diction,* tells us that 'the present participle is employed' to express 'a continued state of things' (p. 357), and that 'the infinitive present is generally employed to express an action as continued or frequently repeated' (p. 348). Hence Vincent, in *Word Studies,* says: 'The present tense denotes continuousness' (Vol. III., p. 348). And I may add that the authorities tell us that this use of the present tense, to express the continuative or habitual, obtains not only in the indicative and infinitive moods and participle, but also in the subjunctive, optative, and imperative moods. I am thus voluminous in appeal to authorities because the use of grammar which I shall now make is validated beyond reasonable question; which authenticates my solution."

"These grammatical principles thus posited," said the pastor, "the interpretation is clear. 'Whosoever abideth in Him sinneth not'—habitual present—*i.e.,* does not live in sin as a habit of life. 'He cannot sin,' *i.e.,* he cannot continue sinning. So Vincent, commenting on the words, 'sinneth not,' says: 'John does not teach that believers do not sin, but is speaking of a character, a habit' (*ibid*). Similarly, Matthew Henry: 'To commit sin is to practice sin. He that abides in Christ continues not in the practice of sin. That he cannot commit an act of sin, I suppose no judicious interpreter understands. 'He cannot sin,' *i.e.,* he cannot continue in the course and practice of sin.' "

Said George Argent: "This is all plain, very plain, thus far; but there is still a bit of nebulousness floating in my intellectual firmament. I don't know that I can condense it into concrete form, but—y-e-s, yes, I think I have it! How can there be co-ordinated with, or differentiated from, this non-continuative or non-habitual sinning, the apparent denial, in the text, of the momentary or single act of sin?"

"Good, good!" said the pastor; "your lucid expression makes clear your thought. I see just what you mean. I am glad you have asked the question, for I think I can give adequate answer, and, besides, the answer will show the beautiful and accurate uses of tenses in this Epistle."

He went on: "Crosby, in his *Greek Grammar,* says: 'An action is represented by the *aorist* tense as momentary or transient, or as a single act' (p. 361). Now see how this applies: St. John writes, 'My little children, these things write I unto you, that ye sin not' (ii. 1), where he uses the subjunctive aorist, because he has in mind the act of sinning as momentary, individual. As much as to say: The object I have in writing to you is, that you may thereby be kept from falling into any single act of sin. And yet, there remains still the possibility of the single sin, and so he adds: 'And if any man sin we have an advocate with the Father, Jesus Christ the righteous' (ii. 1), where he uses not the present but the aorist form of the verb, because the reference is still to the individual act of sin,—that which is occasional. For the single act of sin confessed (i. 9), there is ever ready forgiveness through the gracious office of our Great Advocate; still, no one is to argue hence that he may therefore continue in sin that this grace may abound, for he that is born of God cannot live in sin. If any man thus live, he thereby makes manifest that he is not a child of God, but of the Evil One (iii. 8)."

"This, my dear young people," he added, "is the grammatical solution, and, with this proper understanding of the present tense, I submit that both difficulty and contradiction are removed."

"This is fine, fine!" said Fred Leges, rubbing his hands gleefully. "I see it. The difficulty is solved, and no semblance of contradiction remains, when once you understand the distinctive force of the Greek tenses;" and, instantly becoming grave, he added: "I wish, so far as sinning is concerned, God's grace would take me out not simply of the habitual, continuous present, but out of the momentary aorist;"—a wish which all of the company shared.

"May we have another?" asked Fred. I recently attended the meeting of a Century

Bible class, and, in the absence of the pastor-teacher, a legal friend of mine by request conducted the class. At one point he disparaged the Epistles, in comparison with the Gospels, by alleging a contradiction between Paul and Christ, in that Christ forbids the relation of 'master' while Paul sanctions it."

Matt. 23:10, *"Neither be ye called masters; for one is your Master, even Christ."*

Titus 2:9, *"Exhort servants to be obedient unto their own masters."*

"Your legal friend is quite at fault," said the pastor, "because the contradiction is not real—only apparent—for the simple reason that in these texts the one English word 'master' translates two very different Greek words which are of differing signification. Paul's word is *despotēs;* Christ's is *kathēgētēs* and is used only by him, and in the two occurrences in this passage. (Matt. 23:8,10)."

George Argent had quickly turned to Robinson's *New Testament Greek Lexicon*, and he said: "The definition here given to *despotēs* is, *a master, the head of a family, pater familias;* and it is translated 'master' only in 1 Tim. 6:1,2; 2 Tim. 2:21; Titus 2:9; and 2 Pet. 2:18. Surely these meanings predicate a relationship that Christ sanctions."

"Precisely so," said the pastor; "but Christ's word is of very different import."

"May I read?" said Miss Rysen. She had taken down Whedon's commentary on Matthew, and from his comment on this passage, pp. 268, she read: "But under the symbol of the names *father, master,* and *Rabbi,* he does forbid that submission to men which stands in the way of our submission to our father God, our master Christ, our Rabbi, the Holy Spirit in his word and influences."

"Ah! I see it," said Fred; "yield submission to masters in these common social relations which rightfully exist, but yield to no man, as master, the submission that belongs to God only. No contradiction here, surely."

Fred continued: "But my legal friend, in disparaging the Epistles in comparison with the Gospels, went on to say: 'To me Jesus is the Supreme Court; he is above all prophets and apostles, and his words command more, theirs less, confidence.'"

Said the pastor: "Depreciating any portion of the Scriptures is a very grave proceeding, which, I am sorry to say, some ministers are guilty of, let alone lawyers! As to 'prophets,' I suppose your friend would make that word —and rightfully so for all practical purposes— the equivalent of the Old Testament. And the Old Testament which Christ had is just the Old Testament we have. In Matt. 5:17 he uses a current classification of the Old Testament Scripture under the terms 'law' and 'prophets,' the 'law' being understood to mean the first five books of the Bible, or pentateuch, and the 'prophets' the rest of the Old Testament. Of the law he says—and the context seems fairly to require that the prophets should be included in the same intention—not 'one jot or tittle shall pass . . . till all be fulfilled' (v. 18). In Luke xxiv. it is said that Christ expounded to the Emmaus disciples 'in all the Scriptures the things concerning himself' (v. 27), and a few hours later, in the company of the apostles, he said 'that all things which were written in the law of Moses, and in the prophets, and in the psalms concerning me, must be fulfilled' (v. 44). And in John 10:35 he said that 'The Scripture'—the reference of course being to the Old Testament—'cannot be broken.' We thus have the Lord Jesus Christ, the Supreme Court, setting, as Canon Liddon puts it, 'the seal of His infallible sanction on the whole of the Old Testament.'"

Said Fred: "It is well understood in the legal profession that whatever the Supreme Court sanctions in a court below, has all the force of a supreme court decision. Indeed the decision of an inferior court becomes thus, judicially, a supreme court decision. So Christ's sanction of the Old Testament—the 'prophets' if you please—brings those writings up to the precise authoritative level of his own personal words. That is *law,* mind you. And for a lawyer that fixes, or should fix, the Old Testament all right."

"Thank you," said the pastor; "and now as to the 'apostles.' If we have Christ's post-authentication of the Old Testament, no less do we have his pre-authentication of the New."

"In His first commission of apostles to preach," said the pastor, "he told them, Matt. 10:19,20, that 'When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.' As to their defense he says, Lk. 12:11,12, 'When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say.' Afterward, foreseeing

the future evil days, he says, Mk. 13:11, 'When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.' This is what the 'Supreme Court' says in regard to the speeches of Peter, or Stephen, or Paul, or other arrested disciples. What they say is surely guaranteed of supreme court authority and weight."

"Before Christ went away," the pastor continued, "he told his followers that he had many things to say unto them which they were not yet fitted to receive (John 16:12). He had previously said: 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (xiv. 26). 'When the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye shall bear witness of me, because ye have been with me from the beginning' (xv. 26,27). And further: 'He will guide you into all truth . . . he will show you things to come' (xvi. 13). Here we have, in three Scripture quotations, the 'Supreme Court's' validation of the 'many things' yet to be revealed, the 'all truth' into which guidance should be given after the Spirit should come and the new prophecies ('things to come') that should be uttered. In short, to the future words for Christ spoken or written in the Spirit, he gives precisely the same authority as his own words."

Interposed Fred, "From a lawyer's standpoint I don't see any getting away from *that.*"

The dominie went on: "Said St. Luke, Acts 1:1, referring back to his Gospel, 'The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and to teach.' The record in the Gospels is only the *beginning* of Jesus' work and word. He had much more to do and say, and this was to be done and said through and by his disciples."

"Now," he continued, "let me give you a single instance—enough for our present contention—of how this worked out. Says St. Paul, 'I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' Thus he writes to the Galatians (i. 11,12). In 1. Cor. ii. he says: 'We' and, changing from the singular to the plural, presumably he speaks not only for himself but for the apostolate—'we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth' (vs. 12,13). Remembering Christ's inspirational promises cited, having this apostolic illustration of fulfilment—a 'revelation of Jesus Christ' spoken 'in the words . . . which the Holy Ghost teacheth'—surely He guarantees to apostolic utterances as great weight of divinity as attaches to his own; their words are entitled to a great reward as his, and we should therefore so receive them. While not all parts of the Bible are of equal importance, of course—for importance may vary according to subject—all Scripture is equally authoritative, for all has the post- or pre-authentication of the 'Supreme Court.' So, to nullify any part by disparagement or otherwise, would, it seems to me, render one liable to arrest for contempt of court!"

Fred's hilarity broke bounds: "That's a good one! indeed it is! I'll spring that on my worthy and able friend some time, but I will assure him that if he gets nabbed by some court custodian of the Sacred Oracles and put in limbo, I'll go his bail!"

After the laugh subsided, the pastor said gravely: "Really, the practice of depreciating in the Bible what is other than Jesus' personal words, is to me, because of the Biblical teaching now set forth, very painful. When I have heard it done, I have felt like uttering Jesus' prayer: 'Father, forgive them, for they know not what they do' (Lk. 23:44)."

* * *

An Authoritative Voice

There was a gathering of nationally known chemists in the city of Los Angeles, California, on August 6, at which Dr. Robert A. Millikan said: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist ever can prove."

Dr. Millikan won the Nobel prize for physics in 1923, is chairman of the Executive Council of the California Institute of Technology, Pasadena, and has been named on the American National Committee on Intellectual Co-operation, which is to collaborate with the League of Nations' Permanent International Committee at Geneva. The words of such a man on evolution are worthy of serious consideration.—*Ex.*

THE SANCTUARY

The Joy of Sacrifice

By William H. Bates, D.D., Greeley, Colorado

That my joy may remain in you, and that your joy may be full.—John 15: 11.

THE ancient philosopher used to say, "Call no man blessed before he is dead." That was the farthest human wisdom could go. It had nothing, absolutely nothing, to offer man to produce in him an abiding joy; and while it was silent concerning the blessedness that lay beyond death, for its vision was bounded by an earthly horizon, as it viewed the condition of humanity it could only declare as its ultimate discovery that men are miserable,—or at least not blessed.

But human hearts ached on, just the same; and men searched here, and searched there, and searched yonder, for that which their hearts craved. Were we before some tribunal today and compelled to give answer as to what we most desire, I do not question but that we all, unless we have been better instructed, would reply in one word—*joy*. Ponce de Leon did not find the fountain of eternal youth that was to give him perennial pleasure. So fruitless has been human search everywhere, with here and there an exception.

It is true that now and then one has claimed to find a satisfaction for his soul's wants. But do you doubt that God has provided a joy for all? Is He less true to the eternal fitness of things in His spiritual realm, than elsewhere?

Yet, in view of the unsatisfaction prevailing all through the centuries, prevailing today even largely among those who profess and call themselves Christians, it is plain that there has been some failure, either upon God's part or upon man's.

We who believe in the Divine perfections cannot for a moment allow failure on God's part. The alternative remains that there has been failure on man's part: he has sought joy from a wrong source, or in wrong ways.

God is the source of true joy. True joy for humanity, then, is found only in connection with God, and in God's ways. If any of us here today, Christian or otherwise, have failed to attain unto the joy we have desired, let us know that we have not sought it from the right source, or else we have not sought it in the right way. We will not have it until we seek it aright. To such the text commends itself. Indeed it has a double commendation: it is commended by its own inherent and blessed fulness, and by our own heart need.

"That my joy may remain in you, and that your joy may be full."

Christian's joy! Can we understand it? Can we learn how He attained unto it? If we can, we may learn how our joy may be full.

I would come to this subject not as a "Master in Israel," but, with you, as a learner. And I must confess that I come with my heart in almost a flutter of delight, hoping that we shall find just what we need,—find something that will be a great blessing to you and to me in our Christian experience. Is there anything that the world, aye, that Christians, more sadly need than the joy of Christ in their hearts?

I ask you to note the circumstances under which the text was written.

This text is a part of a discourse. It is Christ's farewell discourse; the last He uttered upon earth. It was spoken in the guest chamber at Jerusalem where He celebrated His last Passover with His disciples, and instituted the memorial supper. His time, His "hour" of which He began to speak early in His ministry, had come: He knew it; and in less than twelve hours after He spoke He was crucified.

If you have not done so before, and will read the entire discourse,—five chapters from the 13th to the 17th inclusive,—having in mind the thought that He spoke under the conscious impression that He so soon must die, I think it will have a significance and impressiveness to you that will make it almost like a new revelation.

As I have read this discourse bearing in mind the circumstances of its delivery, I have been simply amazed to find how often the words "joy" and "rejoice" occur in it. And there are those other words,—"peace," "life," "good cheer," "happy," "glory," "glorify," and the like.

Christ knew the dreaded hour had come: that is so stated at the outset of the discourse. And yet with His infinity of burden resting upon

Him and the agony of crucifixion by anticipation already taking hold of Him, He could talk of His *joy!*

Does the wind ripple the ocean's surface, aye, pile the white-crested, angry waves mountain high? There is a luminary up yonder which by its silent yet mighty power as it wheels its daily circuit around the earth, draws ripple and billow after it, aye, reaches its invisible forceful fingers down to old ocean's deepest depths, and makes every drop of the entire mass yield to its drawing influence.

There is this to be noted about Christ's joy: outward earthly circumstances were no more to it than the ripple or the billow is to the tide.

We need not stop to try to analyze Christ's joy, to see what it was. Perhaps we could not do it if we should try. Doubtless we know sufficiently well what we are talking about, without such analysis. It is of much more consequence to us to know how He attained unto it. Possibly we may find a single word which will express the method.

In Heb. 12:2 we read of "Jesus . . . who for *the joy* that was set before Him, endured the cross, despising the shame." In Isa. 53: 11, referring to Christ and His work, it is written, "He shall see of the travail of His soul and be satisfied."

In Luke 15:3-6, under the parable of the shepherd rejoicing over the lost sheep that was found, Christ sets forth His joy as the shepherd of lost men; and by what means and at what cost He became such, we know.

In Phil. 2:6-11, Paul, speaking of Christ's glorious and glad exaltation, gives it as the result of His humiliation: "Who, being in the form of God, . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

The cross was no accident in Christ's life. It was no after-thought. Its shadow came up from eternity. He brought it with Him. In His earthly course He was never separated from it. He carried it in His heart long before the mob laid it upon His shoulder. It may have varied in form, but never in nature.

As a prelude to His farewell discourse, at the opening of the 13th chapter, He rises from supper, girds Himself, takes towel and water, and in entire keeping with all His ministrant life before, He proceeds to wash the feet of the whole company of the apostles. Peter remonstrates. The Lord persists; and when He was done He says to them, "Know ye what I have done to you? Ye call me Master, and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one anther's feet. For I have given you an example, that ye should do as I have done to you" (13: 13-15).

He had already said to Peter (v. 8), "If I wash thee not, thou hast no part with Me." As much as to say, illustrated by the examples that followed, "Now, Peter, unless you come into the same spirit of ministration, of service, of sacrifice, with Me, you are none of mine."

He speaks His farewell words. The shadows on the dial plate are slowly creeping up to last weary minute spaces to strike the supreme hour of His destiny. The moment arrives: He is crucified. But there on Calvary is only brought out into distinctive form what had existed all through His life. Yet midst it all, He could say, "I have meat to eat that ye know not of" (John 4:32). He could talk of His joy. He tells the story of His life, gives the import of His career, and says, "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

Now I think we are in a position to sum up in one word, the means by which Christ attained unto His joy. Looking at these passages of Scripture do you not see it? The word is—sacrific, *sacrifice,* SACRIFICE!

It covers His whole course, from the time He laid aside the glory which He had with the Father before the world was, all through His earthly life as He went about doing good, teaching, healing, blessing, until He ascended the cross on Calvary.

By *sacrifice* He attained unto His joy, a joy as deep as the Divine nature; as satisfying as imperfect or perfected humanity can crave; as calm, as abiding, yet as forceful and moving as the mighty tide movements of the deep, deep sea, upon whose surface ripple or billow is as nothing.

Let us not think that this way to joy is exceptional, and belongs only to Christ and Christianity. F. W. Robertson, in his discourse on "Caiaphas' View of Vicarious Sacrifice," has this sentence: "Vicarious sacrifice is a Law of Being." And he adds: "It is a mysterious and a fearful thing to observe how all God's universe is built upon this law; how it penetrates and pervades all Nature, so that if it were to cease nature would cease to ex-

ist" (Vol. 1, p. 170). Then follows abundant illustrative proof.

John Foster, I think it is, says in one of his essays that "All pleasure is bought at the expense of pain"; and the difference between true and false pleasure he defines to be this: in the case of true pleasure you pay the price of pain beforehand; with false pleasure the price is paid afterwards. True pleasure, joy, comes through sacrifice.

See that mother as she goes down into the valley of the shadow of death. But what joy is hers as she receives into her arms the little life for which she almost gives up her own. This is Christ's illustration in this very same discourse,—John 16:21: "She remembereth no more the anguish for joy that a man is born into the world."

What labors, what cares, what self-denials, what restrictions of freedom, what limitations of present pleasure, all men have to suffer in the way of what is called success. What application the scholar must undergo to win the distinction of genius. What dangers and privations the hero must encounter to command the honors of victory.

These are so many sacrifices, and yet we all feel that they subtract nothing, but rather add to the real amount of enjoyment in the successes gained by endurance and industry.

And if there seems to be a contradiction here, the solution is easy; *viz.*, that the sacrifice made is a sacrifice of ease, pleasure, comfort, of condition; and the gain is a gain of something more ennobling and more consciously akin to greatness, a gain that partakes, as far as any outward success can, of the nature of true joy.

There is a joy that is natural: the joy of health, the joy of a bright sunny day, the joy of companions we love, the joy of intellectual progress, the joy of achievement. All this is right in its way, but it is only natural joy. It belongs to the earthly and the evanescent. It passes away with the occasion that gave it birth. It is not an abiding, satisfying possession of the soul. The abiding, soul satisfying joy, comes from Christ and comes through a sacrifice which amounts to a total self abnegation as a starting point, followed by hearty service.

But we may need a caution just here. Some time ago a Boston minister received from a young man for public answer at his Friday night lecture this question: "Is pleasure the legitimate and proper end of life?"

The minister responded, "Well, you cannot answer such a question with a 'yes' or a 'no.'" I must confess that I was simply amazed that any thinking man should not have answered such a question unhesitatingly and at once with an emphatic "no."

Pleasure sought as an *end* is never obtained. That is why the mere pleasure seeker is always unhappy. To seek joy for the personal gratification it gives, is simply selfishness. No selfish man was ever a happy man. In no case did Jesus Christ work for Himself. He only asked that He might distribute. He only received that He might give.

He gave Himself in service while He lived, a service that involved constant sacrifice, and which found its consummation on Calvary. Indirectly, as an accident so to speak, and yet as an inevitable consequence, joy, divine joy, soul-filling joy, came.

My brother, are you satisfied in your Christian experience? Is your Christian enjoyment satisfactory? If it is, you understand well this subject. If it is not, let me tell you it never will be unless it comes through sacrifice, through service for objects outside of self, a sacrifice inspired by love to Christ.

The mission of Christ was to call all men into this inner sanctuary of spiritual life, the sanctuary of sacrificial service; and to fill the world with men and women who have mastered the divine art—the art of suffering for the good of others, and for the glory of God, which is the good of all. And God, strange as it may seem, seeks to multiply such people, not to diminish their number; to fill up, not to disband the noble army of sufferers for mankind. "Know ye not," says Paul, "that so many of us as were baptized into Jesus Christ were baptized into His *death?*" We are "buried with Him," being dead, of which fact baptism is the seal; and with Him we are raised to "walk in newness of life."

Our entering into the spirit of His death is the condition of our entering into the spirit of His life. Our entering into His suffering is the condition of our entering into His joy and glory.

We must watch, weeping, by the cross, if we would sit reigning on the throne. The fellowship of His sufferings is to be among the chief experiences of our Christian calling; to be understood in its fulness at last when the struggle is over, when we cast our crowns before His feet, and enter into His joy forever.

It cost something to be a Christian in those early times. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Is that so? God the Holy Ghost says so,—2

Tim. 3:12. If we have not found it so, it is well worth our while to ask if we are not making a mistake in our living. I do not know that the spirit of the world is any better, or more friendly to Christ and His followers, now than it has ever been.

As one of the New York journals gave editorial review of a Sabbath's sermons it was publishing, it said with most exquisite sarcasm: "Our clergymen make religion so agreeable that it is really a sacrifice to remain a sinner, and we are compelled to consider those persons very foolish who avoid the Christians, when they might so easily obtain the assurance of heavenly joys without giving up a single respectable worldly pleasure."

Giving up worldly pleasure! sacrifice!—what is it all when you have Jesus Christ with you,—when you have His joy in your heart?

Renwick, one of the last of the Scottish martyrs, speaking of his sufferings for Christ's sake, says, "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains; but, even amidst the storms of the last two nights, I cannot express what sweet times I have had when I had no covering but the dark curtains of night; yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each *star* led me to wonder what He must be who is the star of Jacob, of whom all stars borrow their shining."

'Tis July, A. D. 1555. A fire is to be kindled in Smithfield. John Bradford is in Newgate prison. He swings himself on his bedposts in very glee, for tomorrow is his wedding day when he shall see the face of his loved Jesus Christ. "Fine shining," says he, "we shall make tomorrow when the flame is kindled." And he smiles and laughs, and joys at the very thought that he is about to wear the blood-red crown of martyrdom. Is Bradford insane? Ah, no, but he has got the joy of Christ in his heart!

Blessed Jesus, bring us to thy joy, thy abiding joy, in thine own way.

Colton in his Lacon says, "Men will wrangle for religion, write for it, fight for it, die for it,—anything but *live* for it." Brethren, I do not know that we are called to die for religion just now, but we are called to live for it. Let us, then, live for it in the self-abnegation, the loving unselfish service, the sacrifice, in which Jesus lived for it, who has "left us an example that we should follow His steps" (1 Pet. 2:21). Pleasure nothing, toil nothing, sacrifice nothing to us, so that Christ may be all in all.

Yet e'en as my pleading rises,
A voice seems with mine to blend
And whisper in loving accents:
"I call thee not servant, but friend.
"Fellow-worker with Me I call thee,
"Sharing my sorrows and joy—
"Fellow-heir to the glory eternal,
"To treasure without alloy."

* * *

Forgiveness

By J. Wilbur Chapman, D.D.

"I will not remember thy sins."—Isa. 43:25.

There is a vast difference between forgiveness granted by men and that which comes from God."

One starts well, but ends with a sorrow. The other begins with a blessing and flows on like a river, ever increasing in depth and power and helpfulness.

When men sin against us, grieve us and really injure us, then come to us for forgiveness, if we are kindhearted we generally grant their request. But because we are human we rarely see them or think about them that we do not remember the injury which caused our estrangement. This is not forgiveness in the strict sense of the word.

With God it is entirely different. When He forgives, He always forgets our sins. "I will remember against you your transgressions no more forever."

Men sin and truly repent. In their thought the scar of the transgression still abides with them. But God's grace is so wonderful, His mercy is so great, His power so indescribable, that when we sin and sincerely repent He not only forgives, but wipes away the stain. The scars are gone, too, so far as He is concerned.

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

This is a forgiveness worth having, and it is freely offered to all who in sincere faith will accept it."

"Though your sins be as scarlet, they shall be as white as snow."

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"Carnal men say prayers, but they cannot pray. It is natural for a man to dread wrath, but it is super-natural in man to love holiness. We know nothing of life till we are born, so we know nothing of spiritual life till we are born again. There will be no cry to be saved till the beginning of salvation has created that cry in our hearts."—*Rowland Hill.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

Thy gentleness hath made me great.—Psalm 18: 35.

David in his sin and sorrow had drawn from God's merciful gentleness the power which gave him the greatness of goodness, as well as the ability in his wonderful Psalms to touch all the chords of joy and sorrow in the human heart.

The gentleness that makes the true gentleman was the crowning glory of Abraham Lincoln's character. He bore the burdens of a nation with the patience of sublime gentleness. He pardoned the unfortunate soldier with the gentleness of heavenly forgiveness. Such a spirit is greater than that which taketh a city. It overcomes bitterness, displaces selfishness, plucks a thistle and plants a flower in its place, spreading over the world the kindly mantle of "malice toward none and charity for all."

Such is the touch of the vanished hand that rests today like a benediction upon the head of the nation. We called him "Gentle, Honest Abe" when he was with us; for he was the purest-hearted, whitest-minded gentlest spirit, dearest martyr and grandest liberator and ruler among the sons of men. Today Lincoln, like Washington, is embalmed in the hearts of his countrymen. The father and the saviour of their country are two of God's masterpieces of gentleness, drawn by the Divine Artist and exhibited before all peoples.

When the writer of this article was a Christian Commission delegate, it was his great privilege to accompany President Lincoln as he visited the hospitals in City Point while on his way to Richmond. The President walked through every tent of six thousand wounded, shaking hands with each soldier, whether of the Blue or the Gray, often making the cheering remark to the boys in gray, "The war is over now, boys; you will soon be home again. Cheer up, we're all Union men now!"

The remarkable experience which I enjoyed that afternoon has ever been an inspiration in my life. I can see today that tall, bent form, those lines of care, seaming the sunbrowned face; those gray-brown eyes, with oceans of love behind them, surmounted by wide, high forehead, furrowed with deep wrinkles, all speaking of the greatness, the goodness and the gentleness which that wonderful face mirrored.

Abraham Lincoln is one of the typical Americans who stands four-square, reflecting gentleness, majesty, truthfulness and goodness, filling the Divine requirement, "To be good, to do justly, to love mercy and to walk humbly with thy God."

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Certainly I will be with thee.—Ex. 3: 12.

Around the bush of fire Moses is called and commissioned to become the leader of Israel, out of Egyptian slavery into the freedom of Canaan's promised land. Moses hesitated about accepting the call, because of his slowness of speech and because he thought himself only a poor insignificant shepherd of the Midian desert.

He should have remembered God's providential deliverances when he was lying in the cradle of rushes in the Nile in the midst of danger from crocodiles and the bloodthirsty Egyptian. He should have thought how he had been educated in all the learning of that ancient people; how he had been led to choose afflictions with the people of God rather than enjoy the pleasures of sin for a season. Should he not have gladly yielded to the call of Him Who had been with him for eighty years in his eventful life? How near Moses came to losing the foremost position in all human history! Are not many others today declining to believe the promise, "Lo I am with you always, even unto the end of the world"? We refuse to be attracted by the flaming bush or the glory of God in the face of Jesus Christ, saying, "Who am I? Only a desert toiler, called to go before the greatest monarch of the earth"? Happy the one who can say with Isaiah, "Here am I; send me." "I am that I am; the name of Him Who hath sent me." God is with our mouth, teaching what to say and do. What an orator Moses might have been if he had yielded willingly to the call. His bashfulness allowed Aaron, his brother, to eclipse him in the ministry of speech.

Cromwell, Luther and Knox were also slow of speech, but became mighty leaders under the Divine guidance. The fear of man and

the distrust of our own ability has often interfered with our greatest achievements.

Was not the picture of Moses leading Israel out of the slavery of Egypt into Canaan but a forerunner of Jesus coming up out of Egypt leading the world away from the slavery of sin into the everlasting Canaan of peace and promise?

Our God is the great Deliverer; we are not alone when He is with us. He is now here and everywhere, making the desert blossom as the rose, making all things possible unto him that believeth; He is very nigh thee in thine heart and in thy mouth, saying, "Certainly I will be with thee!"

If Thy presence go not with us, carry us not hence. —Ex. 33: 15.

If a universe of worlds and laws are all for the children of God, we know that the heavenly Father will not desert us during the brief journey across the isthmus of time. If the pelican makes a nest for her young out of her own feathers, feeding them out of her own heart's blood, it is easy for us to believe that the Divine Fatherhood will cover us with His feathers and wash us in the all cleansing blood of the Lamb, giving us a sense of the sublime sunshine of His Presence ever with us.

Think of fishes trying to find the sea and birds searching for the air when they are swimming and flying in the element of their lives all the while. So humanity reaches out after God, not always realizing that He is here, now and everywhere continually.

While ocean and air, flowers and sunlight whisper of His Presence, He comes nearer when the soul of the Infinite touches that of His child with the thrill of His healing, saving and keeping power. How blessed that we cannot fly away from the Infinite Presence; He is in the uttermost parts of the earth, the omnipresent One. We are a part of His breath and being, living by Him and the words of His power.

In the face of nature and in the faces of our loved ones, we behold pictures of the face of God till we see Him as He is, face to face.

John Bunyan's blind child never saw her father's face nor read his writings, but she knew her father's heart of love better than those who only read the dreamer's pages. She could respond to his tender touch and feel his arms of endearment. Are we not God's blind children, feeling after Him in our darkness till, under the shadow of His wings we abide and hear the music of His voice? With love's far-seeing eyes we bring Him near and are sensible of His intimate Presence. The eyes of faith and hope are not blind when we are willing to gaze upon His beauty. In the garden of the soul, His presence is visible as He comes to meet us and love us, and when He said, "Let there be light," there was light all through our being. He Who is never weary giveth power to the faint; He increaseth strength and becomes to us the all and in all.

Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

Jesus began His "Sermon on the Mount" by stating the blessedness of those that loved the spirit of His Kingdom. He now passes on to the fact that His citizens do not live to themselves but for others. We are saved to serve. We are blessed that we may be a blessing. It is our privilege and duty to live among and be a true friend to men.

"The Salt of the Earth"

Matthew 5: 13-16

The universal tendency of human nature is to degenerate and spoil. The better the conditions for physical health and pleasure the more rapid the corruption. How few can stand the illurements of high positions! The Sodomites were blessed with every luxury, in the "garden of the Lord;" yet they became so degenerate that Sodom was destroyed. Ten good men would have been salt sufficient to have saved the whole city. Lot was not quite enough.

Radical evolutionists take it for granted that nature if left to itself will advance from simple to complex, from lower to higher stages of life. The opposite is seen on every side, in every department of life. The wonderful triumphs of Burbank are not the course of unaided nature, but it is the magic art of this Nature Wizard working with life. He knows, as we all do, that higher forms of vegetable and animal life will degenerate to the lower. Pansies will revert to violets, and highly bred animals back to scrubs. Nature

is capable of development, under the direction of a Master Mind. In all the evolution of the past, however much or however little, it has been the Master Mind of God that has wrought and perfected.

"Ye are the salt of the earth." Christians, symbolized in the Church of Christ, have saved the world and have been the source of all its advancement to higher planes. The peril of the world apart from our influence to preserve morality, should put us on our good behavior and challenge our best.

"If the salt shall have lost its savor," its strength, what then? The tragedy of Christianity is that so many Christians have little savor, scarcely recognizable. A savorless Christian is worthy of all scorn.

How insipid food is without salt! Much conversation is without this saving grace of common sense and helpfulness. Life is intolerably insipid unless it has the salt of the Christian spirit. Having this grace in desired fulness we can enjoy any work and any circumstances; and we can show such cheer and energy in goodness that others will be won for citizenship.

"The Light of the World"
Luke 8: 16-18

Light is not made for its own enjoyment, to be hidden under a bushel. It is set on a stand that it may give light to all that are in the house. So let your light shine. It is given you that you may pass it on to bless others.

Near the beginning of God's creative acts He said, "Let there be light; and there was light." The sun rules the day and the moon governs the night. The world needs spiritual light as much as the earth needs the sunlight. God so loved the world in its darkness that He sent His Son to be the "light of the world." When Jesus had finished His mission on earth, He told His disciples, "Ye are the light of the world," representing Him.

How can a sinful human being shine? "The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6: 22, 23.) Many Christians are a dark lantern. How many are a smoky lantern!

We can shine only by virtue of the light of Christ shining in our life. It is more than reflected, like the moon, like a mirror. "The life is the light" (John 1: 4). We must have the same spirit, and live the same kind of a life as Christ. This is possible by allowing His Spirit to dwell in us by faith and love, and realize His lift in thought and feeling and action. Our good works win others, to glorify God.

The Law and Grace
Matthew 5: 17-20

"The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). The Jews claimed allegiance to Moses and repudiated Christ; so they were judged by the law, and failed to receive grace. If they had obeyed Moses, they would have accepted Jesus as the Christ. The righteousness of the "scribes and Pharisees" was superficial and utterly inadequate.

Grace does not destroy law, but leads to obey the law voluntarily, gladly. The law is not formulated against the good, but against the evil; and it is a terror only to the evil. Jesus came to obey the law, and fulfil the law. He did not destroy the law but determined to live the purpose of the law and lead others to do the same, by grace. The law was right and unchangeable, expressing the highest form of life, the best form of life. It must be accomplished. Thus Christianity was not the revocation of Judaeism but its proper outgrowth, as the flower is the unfolding of the bud, as the image is the development of the chrysalis, the child the perfecting of the embryo.

Grace does not free us from the responsibility of keeping the law. If we unwittingly break the law, with good intent, then grace overlooks our lack or our trangression. Jesus has kept the law and made it honorable for Himself and for us, who trust in Him. If we teach that it is right for us thus to break even the smallest point of law, then we are least in the kingdom, not really worthy to be called a "son of God." But, keeping the law, and teaching the proper observance of the law, we shall be called the great in the kingdom.

Jesus was no radical, no red. Bolshevists may try to overthrow the present order, founded on Old Testament righteousness; but Jesus plainly stated that His kingdom was founded on the same principles, but carrying them forward to higher attainments and nobler achievements. To destroy the law would be subversive and suicidal. He is the final authority and divine judge, upholding the sacredness of law and the necessity of law enforcement.

"The powers that be are ordained of God." Jesus came to make law perfect and absolutely supreme.

Murder and Anger

Matthew 5: 21-26

Jesus gave a new interpretation of law. The law held a man guilty if he killed a person, with malice. God looks on the heart and sees the beginning of the murderous intent; and He holds a person guilty even when his evil intent goes no further than a desire to kill. This may be expressed by the spiteful calling of names, "Thou fool."

Remembering how much evil a little fire kindles, how many weeds a few seeds may grow, we should be careful not to allow any differences to come between us and others. Our prayers to God will not be acceptable to Him if we nurse hatred, harbor a grudge, or cherish unworthy thoughts. Besides, if we start ill feeling in the heart of a neighbor, he may make trouble for us, may deliver us to the judge, and he to the officer. It is wise to put out a fire when it is small, to extinguish hatred when it first appears.

This does not apply to righteous indignation against wrong. Jesus was righteously angry against hypocrisy, against trading in the Temple, against the oppression of the poor. Yet He did not sin in this. He made a scourge of small cords and with it He drove the thieves from the Temple courts. It was His indignation more than the scourge that terrified the offenders. Yet there was in His heart, and in His face, nothing of murderous hatred.

To avert anger we should be willing to go the limit. "If thou rememberest that thy brother hath aught against thee," do not wait for him to come and complain, even if the complaint is not well founded. Clear up the matter, lest evil result. Jesus was a divine lawyer, Who knew the secret intent of the law, and advised how to fulfil the law absolutely.

What a lesson Jesus thus has given to The League of Nations, and to the Permanent World Court! What a lesson in international law and the secret diplomacy of nations! What a lesson for the classes! What a lesson for neighbors, and for the members of families! Such is His kingdom.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Chapter 4—Doings in Biology A

I am much afraid that the university will prove to be the great gates to hell unless they diligently labor in explaining the Holy Scripture, and engraving them in the hearts of youth. Every institution in which men are not unceasingly occupied with the word of God must become corrupt.

A WEEK had passed. Matriculation was over and the university had settled down to routine work,—regular and irregular. Hazing, and the usual brutalities had reached a high tide, except at Ivy Hall,—the first night's tragedy had suppressed it there. But the cane-rush among the boys, had not proved conclusive enough as a test of class strength. In fact, since only a half dozen participants had been injured sufficiently to require a doctor's care,—and hopes were held that all would recover without anything more serious than a few scars,—the event had only whetted the appetite of the sophomores to take more forcible steps to impress their hatred upon the freshmen.

In consequence, several minor fights between small detachments of the enemy had taken place. A dozen or more lone victims had been half drowned by ducking them in the river. And so the war went merrily on. It looked as though the affair might end finally, when an automobile load of sophomores was wrecked by a pitfall placed in the road for their special benefit. From this wreck the crew emerged with a few broken bones and some minor injuries, which left life-long reminders upon the anatomy of the sophomores participating, of the power and hoodlumism of twentieth century freshmen in this

amed center of modern education and cul-ure, West Hill University. Even the news-apers took notice of the various affairs, and mong other descriptions published the fol-owing:

"Warring freshmen and upper classmen are amping on their arms late tonight, refreshing hemselves for a renewal of hostilities on Friday. Many students appeared on the street today with lipped hair and shaved heads. In the fight last ight eighty freshmen were caught and held while heir hair was cut. Today, a dozen upper class-nen received the same treatment. The class war as temporarily broken up all university activities.

"At seven o'clock last night a band of four hun-dred upper classmen was organized, and began a aiding search for freshmen. Sophomores, Juniors nd Seniors carried scissors, razors, hair clippers, ndian clubs, pop bottles, iron rods, bricks, water pitchers, and blackjacks. The Freshman class had assembled in two divisions: one section in each f the boys' dormitories.

"The attack was made. The fight was bloody, several receiving serious minor wounds. A few suffered gashes more serious. Most of the cuts are the result of broken bottles hurled at the upper classmen, as the great number of empty illicit liquor bottles and containers in closets provided adequate supplies of missiles. It continued for an hour. Furniture was torn into splinters, windows broken, and the plaster crumbled from the walls. But the Freshmen were conquered; they were then sheared to the skull. Freshmen today declared revengeance against the treatment. The ill-feeling is the worst that ever existed.

"The situation has taken on a serious aspect, which threatens to develop conditions that may only be quelled by interference of the officers of the law. The damage against personal appearance, Freshmen declare, is justifiable cause for revenge. There is no visible opportunity for arbitration be-tween the factions."

But in due time, the actual hostilities ceased, and students entered upon the more active scholastic procedure. Those who felt obliged to study, were chiefly concerned in class and laboratory; while the drifting stu-dents found much to engross their attention about the campus and out in the city.

The faculty advisers had arranged that Biology "A," or "Bug-A" as the lighter ele-ment called it, was prescribed for both Bettie and Helen. While they were in most studies in the same courses this was the only class section which both had in common. They were together in none of the others on ac-count of sectioning of classes to accommodate the wholesale education meted out by the crowded condition of the institution. But even in this section common to both of the girls, the machinery was visible in the efforts to grind out grists of human individuals into common patterns of most approved fashion; so that alphabetical seating arrangements placed the two girls in different parts of the room. There were a number of students whose names began with letters between the B of Barnes and the M of Marshal. As to sex, the section was about equally divided.

The new subject of biology which has come into the curricula in recent years largely as a concession to German scientific pressure has taken the place of former courses in botany, human physiology, and zoology. The previous valuable information products of these courses had given way to a formal manipulation of microscopes and a valueless delving into the cells and tissues, as a basis for teaching a generalization known as evolution. There is very little of practical value in these biology courses. In fact, most college courses and many high school courses, on this subject, have become the most useless thing that the student is required to study.

At West Hill, the guiding light of this ar-ray of receptive young minds was Doctor Mugglesly. The same irreverence which had dubbed the course "Bug-A" had ascribed to him the title of "Old Mugs." Still, he was not so old, being somewhere in the forties; nor were his pretensions adequately repre-sented by such a title. In fact, he was one of the most capable instructors in the institution, having taken his doctorate in a well-known German university, where he studied under the great Doctor Haeckle himself. Anything in German biology is ranked as being the final word in that science. About the university campus, what "Old Mugs" said was the domi-nant decision in any dispute.

His morals were true to his training. He had fought a duel while a German student, and bore the mark of honor in the form of a scar on his cheek. He had put the cham-pion "guzzling" student under the table in a famous beer-drinking bout. Although he was likely at times to mix his Apollinaris with stronger beverages, he had never been known to enter his class-room intoxicated, for one of his laboratory assistants was very devoted to him, and would make it a point of honor to know the condition of his master a full hour before lecture-time. He knew just how to walk him about over the campus to sober him the most effectually for his task. In fact, it was said that only twice in the eight years he had lectured at the university, had the class been delayed more than seven minutes on ac-count of any such cause.

A certain class of students were inclined to take "Old Mugs" as their shining example, and to resent disparaging allusions which

sometimes crept about. Notable was the claim set forth by a certain student of several years' experience. His allusions were sacrilegious and only repeated in guarded whispers. In substance it was that "Old Mugs" had sent more students to a certain limbo of the fiery furnace than any other professor in the institution. As the learned doctor did not believe in any such place as designated, he would have been much amused, if he had been appraised of the awful allignment.

From the beginning Doctor Mugglesly appealed strongly to Helen; while Bettie, in spite of herself, likewise felt a strong pull from his strong personality. The former drank in every word of his lectures as water from the purest spring; and contended earnestly against any reservations which Bettie, at times, was forced to make concerning his teachings. To Helen he was the standard of authority; to Bettie, he was a scholarly teacher likely, on occasion, to depend upon authority rather than fact in his statements. He had an adroit habit of shifting responsibility for any controverted statement by quoting what Doctor Haeckle or some other brilliant light in biology said.

With perfect candor, very early in the course, he placed himself truthfully as related to his teachings. He said:

"I have found that new students come into my classes with opinions which I consider crude and unscientific. Some of them at first take exceptions to my statements. Those most likely to err, in this respect, are those who have not had the right kind of high school teaching, but have come from localities dominated by religious bias and bigotry, and where it is considered a sin to teach the truth untrammeled by religious taint and shadow. In consequence, I usually find it best to introduce at this stage some explanatory considerations. It may be thought I am wasting time to speak of religion in a science class, but I have found that no student can get far in science with a crude religious background. So I propose to continue to attack severely such superstitions.

"A university exists to teach universal *truth*, and to promulgate doctrines and theories accepted as true by the world's scholarship, irrespective of any local or sect bias. In America, we have true separation of church and state, and in no relationship is this more evident than its secular educational institutions. Our text-books and lectures must be such that they shall lend no confirmation to any church doctrine. It would be folly for me to test any scientific theory by a church or religious standard. It would be absurdly inexpedient. To illustrate,—let me turn aside a moment and apply a test which I think is conclusive. How many of you students are Jews? Hold up your hands. I do not ask the question to arouse any religious feeling or create any antipathy, for I have found that Jews of all people, recognize the value and opportunities afforded in our secular institutions. Please raise the hands."

A large number of hands went up. Doctor Mugglesly counted and made a note on a piece of paper on his desk. Then he continued, "Now, will all Catholics please raise hands and be counted?" Several hands went up. He made another notation on the paper.

Thus he continued, calling the Unitarians, finding but one; then the Methodists; then the Presbyterians; then the Lutherans; and, finally the hands of all Protestants who belonged to any denomination other than those before called for. Then he called for all who did not belong to any religious organization, including all who doubted the usual religious beliefs, or who were free-thinkers or infidels. By such adroit wording, it left Bettie, Helen and several others, out of any participation; since though devout Christians, they did not belong to a denomination. After a short time spent in consulting his results on the paper, he announced:

"I find the usual condition, and propose to keep the figures for my records without taking time to announce exactly how the vote stands. I shall publish an article soon in one of the scientific journals; and in that, shall sum up the statistics of this and similar investigations. It is only necessary now to call attention to the disparity of beliefs in the class here brought together. I think you are prepared for the statement of the truth that this test elicits; and that is, that it would be impossible to apply any religious test to any scientific statement. Consequently, the university can not approach scientific or philosophical questions with a shadow of religious bias. To do so, would nullify the freedom of church and state, and lead to needless persecution of our university teachings by any sect of people who imagined their beliefs attacked.

"I find it much safer to teach theories which deny some Protestant beliefs, because these are held so indifferently and half-heartedly; that, so far, I have never had a remonstrance coming from any of them. If you want these controverted questions discussed in the light of your religious beliefs, you must go to your own church colleges. But I ought to say,

that even there, the policy of adopting our reasonable attitude also prevails; and only in the most narrow and prejudiced does the practice differ from ours. As our more enlightened students from class-rooms such as this go forth to become instructors in those institutions, their narrowness will give way to a more consistent attitude. We hope, that in time, our scientific beliefs, such as the *law* of evolution, will sift down also into the high school. In many cases it has already done so.

"Our liberal thought is influencing the colleges and controlling powers in the various religious denominations. They are wisely and quietly helping us. Just this week my attention was called to the statements made in the Sunday school supplies sent out by a denominational publishing house in the Middle West and which supplies a large share of the literature for that denomination. In this, concession is made to our viewpoint by saying concerning Genesis and Babylonian mythology, "The scientific or rather non-scientific attitude is similar since both narratives are epic poetry. They must be read and interpreted as poetry. The poet aims to paint pictures, not to state literal facts." That is a wise statement. Any young person who reads that will understand that the Bible is merely what we claim it to be, a piece of Oriental literature with no special authoritative value. I looked through that pamphlet with great interest and found a dozen just such veiled attacks upon the Scripture it was supposed to be promulgating. Science is rapidly taking the place of religion: Christianity is but one of the world's evolved religions. Science is striking the shackles from religious ignorance.

"It is evident further, that aside from religious tests, there can be no religious basis laid for reasoning and investigation. To admit a God anywhere, would contravene the rights of our students who do not believe in a God. And, for the sake of a more perfect understanding, I place myself in this class. I do not believe in a God such as is supposed to be set forth in the Bible. In fact, I look upon the whole idea of God, or gods, as an intellectual evolution in the mind of man: a mere ideal without a single entity or verity back of it.

"Now, if we eliminate God, we come to a universal basis and the only possible one. This leaves us perfectly free in scientific and philosophical investigations. Nature, then, is all the force that is in the universe; and her laws the only ones by which to explain any condition or change. Religion, or ideas of gods, consequently, must not be taken into account in the matter of the universe, and plants, and animals. By animals, I include man, for by my assumption, man is nothing more than an evolved animal,—a more highly evolved one, and subject to exactly the same restrictions and natural laws. Death ends all animal life, man included. Man, like other animals, comes into being without choice on his part, lives his life, and dies like the beast. You have got to get outside of science for any verification of the thing called an immortal soul. I do not even see any misdeed, if man should decide to end his life earlier than nature would, if he finds life not to his liking. In this enlightened age, science must supersede the exploded religion of the Dark Ages. Haeckle has taught very pointedly concerning this. He says, 'Evolution is the non-miraculous origin of the universe. With a single stroke, Darwin annihilated the dogma of Creation.'

"Now, such is the attitude of the university, and it can not be criticized for a course of instruction consistent with this attitude. It is a most unfortunate condition, that patrons who do not take this view, should send their young people to us for an education; for we have the additional trouble to free their minds from the superstition of a past age, and Bible bias, before we can really make any progress in implanting the universal principles of a reign of natural law.

"In conclusion, this statement: I have in mind another test on a relevant matter. Will all who believe implicitly in the truth and so-called supernatural inspiration of the Bible, with all its miracles, and teachings, please stand."

In the light of what the doctor had said, there was a silence like death. Of course, the more timid would not reply to the challenge; fear held them. Helen sat with an entranced look upon her face. Her father's belief, she now realized, was the modern and scholarly one; it was vindicated. Bettie's must be laid aside, and her father's accepted; it made her duty evident. Due to his teachings, she had long accepted the Bible as only true in spots, and her close loyalty to the church had been due largely to her respect for her mother and her attachment for Bettie. She merely recognized the church as an agency for advancing moral culture, and the Bible a human compendium of moral wisdom. Of course, she would not stand on Doctor Mugglesly's proposition. But, for the first time in her life, such clear-cut principles as he advocated

had come to her; and she rejoiced in the shattering of fetters to her thought and action. From that moment she was a changed girl; no more restraint for her! How many other unfortunate young people assumed the same attitude only the records of an outraged heaven can reveal.

To Bettie, it came as a Calvary to be faced. But how? She felt paralyzed; and her muscles, leaden. Was she awake or dreaming? She *must* rise; but she was powerless to do so. No one arose. There was not the power of an example to inspire her. Were there none to go to the crucifixion of taunts for the sake of Him who bore the cross alone? A mist swam before her eyes; would the long ages never end? Yes; through the mist she imagined the cross in outline, and movements of a young man, writhing upon it, before the scorn of his associates. The fancied mist disappeared: the cross vanished. And she was looking into the eyes of a young man, serenely standing: the only one of all that class. Her fears swept by like lightning; and unconsciously, she too, arose. Humiliated, ashamed, coerced, not another student stood. These two were alone. But the crucifixion was but begun.

"Well!" laughed the doctor, as he turned his gaze, first upon the young man and then upon Bettie. "We have here two young people among the number, who dare face the world and admit in this enlightened age, that they still believe in the darkness nad superstition of their ancestors. Here are two who hypocritically believe in the Bible of their mothers. Of course, it is merely an obsession, on their part; a fear that mother might not like to know they had outgrown their childhood teachings. I can forgive the young lady for such weakness; but the young man does not look like one so securely tied to his mother's apron-string." The ridicule hugely amused a number of thoughtless students, and a roar of laughter swept the room. On the faces of the two, still standing, came a look such as the Son of Man might have had, as he looked upon his persecutors from the cross.

The bell rang, and the doctor dismissed them with a wave of his hand. Bettie's ears burned from the half-suppressed remarks of the students about her. Here and there, were some indignant at the unfair test that had been made; but the majority of them, leavened by the boldly-taught unbelief, saw only occasion for a joke and a quip. Such is the light evanescence of youth; no sentiment too sacred for their ridicule.

Bettie longed for the seclusion of her room; but she felt that it was miles away, and every step intervening, a tortured and taunt-marked one. But she determined to be courageous; she had taken the cross, and she would bear it. With the courage of her Covenanter ancestors, she walked straight to the young man who had stood for his faith, placed her hand on his arm, and said in a firm, even voice,—that beautiful voice of hers, which no one could hear, but to admire:

"I congratulate you on your manhood and courage. I do not know your name. Introductions are but empty forms in a case like this. Already, it seems I have known you since the beginning of time." And then Helen swooped down upon her, and drew her away; and they hurried silently to their room.

Abashed at Bettie's unexepected action, the young man remained speechless. He was too modest to reply to the words Bettie had spoken. For the strain had left him in an irresponsible ferment. But encouraged by the sentiment, he lifted his shoulders, and looked after the two retreating girls. "The bravest girl I ever saw," he mused to himself, as he watched Bettie, for a moment. And then his gaze shifted to her companion. "And the most beautiful one I ever saw. They are very unlike, but appear to be very close friends nevertheless."

Then he leaned against a tree on the campus, and opened a book that he had carried under his arm. He glanced through it with a skilled eye looking for some particular passage. Soon he found it and read from a quotation by Luther:

"I am much afraid that the universities will prove to be the great gates to hell unless they diligently labor in explaining the Holy Scripture, and engraving them in the hearts of youth. I advise no one to place his child where the Scripture does not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

"How true this is," he philosophized, as he glanced up at the magnificent front of the Biology Building; and then let his glance sweep away to one after another of the noble structures surrounding the quadrangle. "What a prophet that man Luther was. He saw this very day. But there was a greater in Paul, back at the beginning of the church; who said, 'For the time will come, when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables.' Is this what he saw ahead for the race?"

LIBRARY TABLE

Conducted by Professor L. S. Keyser, D.D., Springfield, Ohio

Dr. Seeberg's Last Production

Reviewed by Reverend E. W. Hammer, Lynbrook, Long Island, N. Y.

(EDITOR'S NOTE.—We publish this review in order that American readers may see for themselves whether or not Dr. Seeberg is a safe guide in theology. Some people who seem to be evangelical themselves praise him. This review seems to show that in some ways he has departed considerably from the strictly evangelical pathway. We want our readers to be posted. —L. S. K.)

THE last volume issued by Dr. Seeberg is Volume II of his "Christian Dogmatics." It is published by Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Cloth, 19 marks; leather, 21:50 marks.

Dr. Reinhold Seeberg belongs to the group of theologians known on the continent as the modern-positives. His theology betrays a decidedly Hofmann-Frankean coloring. In his endeavor to link theology to a direct experience of God, he is classed with the "experience" theologians. A mystical undercurrent is noticeable in his work.

The second volume of "Christian Dogmatics" varies in some respects from what may be termed orthodox Protestant theology. Take, for example, his discussion on the origin of evil. Here the author maintains the impossibility of a dogmatic conception of the devil. If we admit that the devil led man into evil, the question concerning the origin of evil is not satisfactorily answered. The subsequent question is: how could the devil himself become evil in view of the fact that he existed in an original state of perfection? "Dogmatics is not able to form a scientific conception of the devil, nor can it lodge the origin of man's sin in the devil. The former is impossible because the Biblical statements do not form a concise unity, and also because a sound empirical distinction between Satanic and human evil was not attainable. The latter is impossible because the explanation of the origin of evil is by no means the predominant viewpoint of the Biblical conception."

The whole blame for sin is therefore placed on mankind as a whole, as well as in the individual. Evil lies in the will. That which makes the will to will evil is free self-determination. Hence, the *causa efficiens* of the will to evil is the evil will itself, insofar as it is evil because it wills evil.

Regarding the Virgin Birth of Christ we meet with difficulties. Various arguments are advanced against it. Among them is this: under no circumstance does Luke wish to convey the impression that the actual conception had taken place with the angel's appearance and announcement to Mary. The angel spoke of something to occur in the future. But immediately preceding this story the statement is made that Mary was betrothed to Joseph. If Mary's pregnancy is thus hinted at (Luke 1:42 f.), it is unquestionably most logical to assume that she was married very shortly afterward. Luke did not expressly state this, but according to the original text, he later on very inoffensively wrote *Sun Miriam te emnesteumene auto"* (2,5 syr. sin. abc ff.2). In this vein the author continues against the Virgin Birth of Christ, and ends by saying that the tradition of the Virgin Birth is by far not as reliable as appears.

So it always is. The attempt to explain the miraculous away and to substitute for it a purely rational interpretation leads men into strange reasonings, as is seen in Seeberg's case.

We are told in the Gospel that when the women came to the open sepulchre, one of the things that attracted their attention was the burial clothes. Later, while Mary Magdalene wept at the grave, the risen Christ appeared to her. When she first saw Him, she thought it was the gardener. Now, Seeberg ventures this explanation: The risen Christ had most likely donned the gardener's apparel in lieu of a suitable garment!! That would account for Mary's error. As if recognizing the puerility of this interpretation, he proceeds to classify John 20:11-18 as an interpolation by the same hand which supposedly added the twenty-first chapter. But Seeberg is not the first to dress the risen Christ in a gardener's habit. Kuinoel and Paulus and others did this before him. However, there are some considerations which must be taken into account.

When Mary turned at the sound of the voice behind her, perhaps casually, her tear-stained eyes would probably not permit her to see clearly who spoke. Besides, her mind

was concentrated on the recent events and the burial of Jesus. Subconsciously she might expect the gardener to be on the premises, especially at such a time. When Jesus asked her: "Woman, why weepest thou?" she turned back again to her original position, her heart heavy with sorrow. That this view is favorable to the conditions is evidenced by the fact that she turned a second time when Jesus said: "Mary."

In reply we ask, Is it not possible that her eyes were "holden," as was the case with the disciples on the journey to Emmaus? How would the author explain the other case of the disciples on the water in John 21:4? They also "knew not that it was Jesus"? Evidently, the gardener's outfit was not so handy any more!

It is not strange to find the author attempting to explain away the real appearance of the risen Christ to the disciples. The substitute offered is "visions," accompanied by what is termed "auditions" (from the Latin verb *audio*). In other words, the disciples in the condition of their excited minds and heated brains saw Jesus, but in a "vision." Along with this vision they also heard a few words (auditions).

This theory follows quite logically from the presupposition that the Lord's resurrection body was a peculiar pneumatic body. For the support of this rather vaguely explained pneumatic body, references are chosen from various portions of the Epistles in which the Apostle speaks of the *soma pneumatikon.* But a "spiritual body" is not a body which has been changed into a spirit. It has spiritual properties. The resurrection body of Christ was the same as that which He had before His death. After His resurrection, however, it was endowed with properties which Christ, prior to His resurrection, manifested only occasionally, thus showing what our resurrection bodies shall be like. If Christ's resurrection body was a phantom body (that really, is the thought to which Seeberg, perhaps unconsciously, leads us), how could He have said to the disciples, Luke 24:39: "Handle me, and see." Hence, the resurrection body was not *pneuma* but *pneumatikon,* and as such had real *sarks.*

The *descensus ad inferos* is another crucial point. We are offered this fine (?) piece of reasoning. If Christ had been in hell, it would not have been hell for Him, since the consciousness of personal guilt as well as of absolute hopelessness and endlessness belongs to the punishment of hell. But this is by no means applicable to Christ. Hence, there ca also be no thought of the necessary equivalen Moreover, such statements as this, that Chris should have suffered infernal punishment in tensively, etc., are insufficient.

Over against this argument, read the rele vant section in the Formula Concordiae (VII 13). It is plainly a case of reason as ove against faith. How many unexplainable mys teries are believed! Can the finite mind o man fathom the mysterious depths of th great Godhead? The important question fo us is not *how* the *descensus* was accomplished with all its details, but *that* it was accom plished, and that now all the infernal power are powerless against a child of God borr from above.

In speaking of the final consummation o the fellowship with God, the author takes oc casion to advance the theory of purgatory Not that of rendering satisfaction for past sin, but a purgatory of grace. This is the way he arrives at the thought: The New Testament teaches that immediately after death fellowship with Christ the Redeemer, takes place (the malefactor, Paul's desire in Phil. 1:23, etc.). The possibility of an inner development in this condition of fellowship with Christ is out of question. This and the evil consequences in the theory and practice of purgatorial conceptions led the reformers to reject it. Against the influence of masses, alms etc., for penitential purposes, the teaching was emphasized that the justifying verdict of God is the only ground of salvation. Still, a link in the whole connection was missing, if the actual overcoming of sin in the life beyond was not clearly stated. Though the entire actual overcoming of sin in the life beyond was not clearly stated. Though the antique, grotesque purgatory idea is to be rejected, nevertheless the idea of a purgatory contains an element of truth. Sensuous pain and suffering is not implied, but the inner purification of man through the saving Spirit of the Redeemer in undisturbed fellowship with Him. Hence, not a purgatory in which the guilt of sin is satisfied, but a purgatory of grace. But the question arises, does not "inner purification" imply an inner development? This forms a contradiction to the denial of such a possibility.

There are other views in Seeberg's book which might be debated. They would form fine theses for discussion by some of our scholars. We cannot enter into detail here.

It must be said in all frankness that the work is interesting. One cannot fail to notice a genuine spirit of piety and spirituality

despite the untenable views. Convictions are reverently expressed and the whole tone of the book is elevating. The finest discussions are those dealing with the Redeemer-Spirit, the will of God as manifested in the personality and life of Christ, the regeneration of man, and the church as a communion of saints.

In speaking of the church and her confessional position he says: "The church ought to take care that the Evangelical consciousness is revived, not by attacking Catholicism, but mainly by the positive introduction of the spirit of the Reformation, especially Luther's." At another place he says: "The extraordinary desire to organize in the church as well as in life, may easily be construed to signify a lack of spiritual power."

A New Book on Evolution

OUR task is not a pleasant one. Our mind is divided between a sense of duty and a feeling of affection. Heretofore we have had profound respect for Dr. Louis Matthews Sweet and for the Biblical Seminary of New York, of whose faculty he is a member. We have often commended him and the institution with which he is connected. We have said that his book on "The Infancy and Birth of Jesus Christ" is a more cogent work in some respects than is Dr. Orr's classic book on the same subject; and that is saying much. It has been a great pleasure also to recommend his later book, "The Verification of Christianity," which, while it strikes us as somewhat obscure in places, offers a powerful apologetic for evangelical Christianity.

Judge, then, of our surprise on seeing the announcement of a new book by Dr. Sweet with the repellent title, "To Christ through Evolution." However, we sent for the book at once, and purchased it at the reduced advance price, determined to say nothing about it until we had read it through. The result is, we must express regret that this teacher has aligned himself with the evolutionists, and that he even seems to convey the impression in his title that Christ Himself is the product of the evolutionary process. If that is not the meaning of the title, what does it mean? If it means that we sinners are the outcome of evolution, and that, when we arrive at a certain point, we are ready to accept Christ—well, that cannot be the meaning, for it would be too utterly un-Biblical and anti-Biblical for a Christian teacher to advocate.

But what is to be said about the book? We are puzzled to classify the author. He is a psychological and logical enigma to us. With a logic that bears every obstacle before it, he demolishes the evolutionary theory, and yet wants to hold on to it! Beginning with the third chapter, he shows clearly that, at every point where real progress is made and where something new is introduced in the process, evolution proves itself ineffective, absolutely unequal to the task assigned it, and that creation must step in to help it out of its dilemma. Even Drs. Louis Trenchard More and George Barry O'Toole, in their recent masterly works, do not deliver more crushing blows to the prevalent theory than does our debater. And yet he calls the process "evolution," and uses the term, "creative evolution," as if evolution could create anything!

If God personally intervenes at these crucial points and creates something new, how can those acts be called evolution? Cannot all people see that creation and evolution are two different methods, requiring different modes of action? Surely the two terms cannot be yoked in the way our author combines them. Why not be clear in stating the situation, and say that God brought the world to its present status by successive acts of creation and by subsequent processes of development, and thus use two terms, "creation" and "development," to represent adequately the whole divine *modus operandi?*

Let us explain: First, God created the primordial material of the universe; then, by a process of development, he brought the inorganic material to the state when it could support life. Life, being something new and different, required an act of direct creation to bring it into being. Besides, as each species has its own peculiar germ-plasm or germ-cell, and is intended to reproduce after its kind, so that nature may not be in a fluid but a stable and reliable condition, each species had to be created in genetic form; after the primordial germ of each species was brought into existence, it was placed under the law of cyclic development, so that it could procreate its kind indefinitely. When an entirely new being, man, a rational being, was to be introduced into the cosmos, another special act

of creation was necessary, and thus God created man in His own image. More was required: in order that the human race might be developed according to its own genus, two individuals had to be created and formed, male and female, who together were capable of procreating offspring after their kind. After that the law of development operated in the continuance and increase of the human family. For every living species a genetic and generic head had to be created, since one species today does not evolve into other species, but each species develops true to its own specificity.

Now suppose for the moment that we accept, *ex hypothesi,* the foregoing outline of the process, what do we find? First, we find that an adequate cause has been assigned for all the phenomena of the cosmos, both as to origin and subsequent growth, reproduction and development within each species; second, the facts of nature and humankind uphold the hypothesis, because today each species, including man, breeds true to form: there is fixism of species and yet sufficient plasticity within the species for further development into varieties by the cultural intelligence of man. Then why not accept this method as the divine method until a better explanation can be given if that time ever comes?

With this view the marvelous finds of the archeologists are in wonderful accord. In almost every part of the globe they discover marks and vestiges of a high civilization in the remote past. Conjecture may try to go back further, but with the dawn of reliable history we see a high state of enlightenment in many ways, so that even today some of the so-called "lost arts" have not yet been discovered. If, as the Bible teaches, man was originally created a rational being in the divine image, it is reasonable to believe that his progress would have been quite rapid. The Bible tells us that even before the Noachian deluge men had built cities, had made many kinds of musical instruments, and were able to manufacture iron and brass (Gen. 2: 17-22). At the time of the flood architecture had advanced to such a point of efficiency that Noah and his workmen were able to build a great ship that outrode the billows of the great deluge. All this agrees with the state of civilization set forth by the discoveries of archeologists and historians. Our author should not have ignored these outstanding facts.

We hold that Dr. Sweet has not come to real grips with his subject in the matter of precise definitions. He beclouds the issue by merging creation and evolution into one method. We think that every one ought to see that creation is a distinct and direct act, while evolution is a slow, long-drawn process. The act and the process ought not to be confused or merged. He argues most acutely that there is an unbridgable chasm between the inorganic and the organic realms, and that the former cannot cross the chasm by natural forces and laws. With the same irresistible logic he shows that no distinct species ever has or ever can cross over into another species by mere resident forces. The wide gulf between human and animal *genera,* and the impossibility of mere natural powers bridging that gulf, have never, to our knowledge, been more effectively and convincingly argued; perhaps we should say proven. Yet at each point he seems to lose his sagacity by calling the creative act by the contradictory term, "creative evolution." Does he not see that, if God steps in and creates something new and injects it into the process—that is an act of creation, not a process of evolution? Surely evolution could not bring a new entity into existence. Even if the theory were an established fact, evolution could only unfold the potencies that were put into an entity by the original act of creation.

We hold that, to thrust in a creative act of God at every point at which evolution meets an *impasse* (as our author does), cancels the whole theory of evolution, and leads back to the literal Biblical doctrine of creationism. We sincerely wish that Dr. Sweet had seen the situation as it is, and had proclaimed himself a full-toned believer in the whole Bible. We are minded to say—and we hope it will not seem ungenerous—that Dr. Sweet is really a creationist, whereas he inconsistently proclaims himself an evolutionist. If his view is evolution, then official science does not know what evolution is. This book is one of the strongest arguments for creationism that has come to our notice—the only trouble being that the author miscalls his view evolutionism instead of creationism.

Acute as is his presentation against mechanism, abiogenesis and transformism and in favor of creation at the crucial points, he still fails to come to direct grips with the evolution theory. We mean he fails to trace man's lineage up from the primordial cell to his appearance as a rational human being. He does not say directly that he really believes that God used the method of gradual evolution through slime, ooze, worms, reptiles, fishes, the lower mammals, the pre-monkeys and sub-

pes (the so-called Primates), and through he terrific struggle for existence, until finally nan as a rational soul emerged from the gory d age-long process. We wonder whether he ally believes that God used that method. If God did, then He purposely caused man to nake progress by means of the "bloody ladder," by first giving him a brutal nature and hen putting him in conflict with his predaeous and carnivorous rivals. Does he really elieve that God chose that method to develop nan up to the human status? If so, is it any wonder many people conclude that the same ory pathway must still be pursued in order to volve the superman? If God thought it right o develop animals into men by that selfish, ompetitive way, why did it become the wrong way after man became a human being?

In still another respect Dr. Sweet fails to ome to close grips with his thesis. He does not show whether his theory of man's development can be harmonized with the Biblical account of man's origin and primitive state. Indeed, he makes comparatively little reference o the Bible throughout his book. And that, we think, is a distinct defect in the production of a professor in an outstanding Biblical seminary.

At this point we desire to ask a question: When our author looks at the pictures of primeval men as they are represented by the orthodox evolutionists, Osborn, Conklin, Gregory, Free, and the rest, who go back to the Java (Trinil), the Piltdown and the Neanderthal men, with their brutal physiognomies and ferocious poses, would he for a moment want to identify them with the first man of Genesis who was created in the divine image? Hardly! The whole *milieu* of the primitive man of evolution in a jungle or cave and that of the first man in the garden of Eden are unbridgably different. Even the Cro-Magnon race, so highly eulogized by Osborn, were a murderous crew, who came up from the Mediterranean Sea into Central Europe and totally annihilated the Neanderthal tribe. And surely they did not bear much of the divine similitude. Thus the Biblical account can in nowise be reconciled with any theory of evolution rightly called by that name.

But it is idle to appeal to Genesis in argument with Dr. Sweet or any other evolutionists, whether professedly Christian or professedly infidel. Read Dr. Sweet's first three or four pages, and you will know his attitude toward the early chapters of the Bible. He takes the position of the Modernists, namely, that Genesis 1 and 2 are not to be accepted literally. They are not supposed to be scientifically accurate, but may be in error, because their writers held old, mistaken views of the universe. Their value lies solely in their religious teaching. In referring to the natural realm they may be very unscientific, but they are all right when they teach religion!

What is the logical inference from this viewpoint? That these early chapters of the Bible are not divinely inspired, but are mostly human compositions; for if they were all God-breathed (2 Tim. 3:16), they would have to be correct, because the God of the Bible is also the God of nature. Is it not a strange kind of divine inspiration which says that God permitted the inspired writers to commit many errors in the natural sphere, but gave them infallible knowledge in ethical and spiritual matters? In this case common-sense logic will be likely to ask this question: If the Bible cannot be believed when it tells us of natural things, how can it be trusted when it tells us of spiritual things, which are of a higher and deeper character?

True, God does not teach much technical science in the Bible, for He evidently wants us to find out many things by our own efforts; but surely whenever He *does* say something about the natural cosmos which He created and sustains, He ought to tell the truth. And we sincerely believe that He does. Take any so-called scientific theory in the world that runs up against Biblical teaching, and, if you think it through, you will find that it is only speculation and not empirically established and verified fact.

To our mind, Dr. Sweet's title for his book is a misnomer. Nowhere does he make clear how we reach "Christ through evolution." Does he really mean that our Lord was in any way, body or soul, the product of the so-called evolutionary process? Was He, the divine Saviour, a descendant of the primates, coming up from a bestial stock? It cannot be. If His human nature was procreated in that way, it would have been sinful. But the Bible plainly teaches that He "was conceived by the Holy Ghost, born of the virgin Mary." It also teaches that, as to His deity, He was preexistent. "In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. . . And the Logos became flesh and dwelt among us." "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Then

to say, "To Christ through evolution," is anti-Biblical.

But here it is due to add that Dr. Sweet stands on much higher ground than his theory seems to place him, inconsequential as his position is. He argues and proves that an act of creation was necessary in order to bring our Lord into being. Therefore he renounces evolution in fact, though unfortunately not in form.

Here is another inconsistency on the part of our author. If God's creative power must be called in to help nature out at every crucial point—and that occurs very often—He might be permitted to intervene a few more times, might He not? In that case Dr. Sweet would need to take only a small step to become an out-and-out creationist, and no evolutionist at all. So he might as well be consistent, and frankly join the ranks of the creationists. It must be a difficult role to run with the creationists and talk with the evolutionists.

We are trying, as far as possible to guard every point, every joint in the armor, even at the risk of some repetition. Should it be said that all processes of growth are cases of evolution, we would answer: Not so—unless the major term "evolution" is misused, thus vacating its scientific sense. No one denies the growth of an acorn into an oak-tree, or of an egg into a chick. But that is poles and equators apart from the evolution theory, and should not be confused with it. Such well-known processes in nature should be called growth or development, not evolution, which has a specific meaning. What is the theory of organic evolution? It is this: Given the primordial germ or cell of life, all other forms of living organisms have been developed from it by natural forces and according to natural laws. This process includes the bringing of *Genus homo* into existence. Man is the climax of the age-consuming process.

Therefore, the rapid growth of seeds and eggs is by no means to be identified with evolution. The seed or egg develops rapidly, produces a plant or animal, which lives and thrives for a while, brings forth other seeds or eggs, then dies. And thus there is a ceaseless cycle, not a continuous progression. Utterly different is this process from evolution. Let us not becloud the issue by calling different things by the same name. Everybody believes in growth and development, because they are matters of every-day occurrence and observation. But nobody has ever seen the spermatized ovum of an animal evolve into a human being.

If it is not correct to say "to Christ through evolution," what expression can be used that will prove us loyal to the Biblical teaching? It seems to us it might be put thus: "To Christ through divine creation and incarnation by means of the virgin birth." Whatever else we may think of this program, it certainly agrees with the Biblical order. It gives us full-toned Biblical Christianity. It does not trim the Bible to make it harmonize with an unproved scientific hypothesis. We wish it could be taught in all its beauty and fullness in all our Biblical and theological schools. It does not require any long, winding dialectical praxis to establish its truth and to harmonize it with the exact data of scientific discovery and verification.

Our criticisms have not been drastic, we hope. We have not meant them to be so. In reality we are hurt, not angry. We had thought that, if there was a school of theology in all the land that stood foursquare for the whole Bible, accepting it at its honest face value, it was the Biblical Seminary of New York. And now, to our dismay, we find that one member of its honored faculty makes the Bible step aside wherever it does not agree with his hypothesis. We would like to ask how many people have been saved from sin by the evolution theory. On the other hand, think of the millions who have been saved through the teaching of the Holy Book. And their conversion has been brought about largely by the fact that, if God created man in the first place in His own image, He is able to restore that image which was lost through sin. They have also seen that, if man was created in the divine image, it is entirely congruous for the eternal Son of God to become incarnate in human nature as it originally came, pure and perfect, from the hand of God. Thus He could consistently be "born of a woman, born under the law, that He might redeem them that are under the law, that they might receive the adoption of sons." Accept the Bible throughout at its face value, accept it, too, as a supernatural revelation, and it all holds together like a living organism, each part correlating with every other part.

But it may be asked, Why do we notice this book at all? For several reasons. First, as an argument against evolution, it is a masterpiece. Second, it leaves no standing-room for the materialistic and mechanistic view of the universe. Third, the author's logical inconsistency in calling himself an evolution-

t when he is really a creationist ought to be ointed out, so that the unwary may not be ed astray by his book. Third, the really dan- rous element in the book, which is its ra- ionalistic treatment of parts of the Bible, nust needs be exposed for warning to those who might not detect it. Fourth, we believe our readers belong to that intelligent class of persons who want to know what is going on in the world, and that they can know it without having their faith in the divine Oracles adversely affected.—*L. S. K.*

Reviews of Recent Books

What is Faith? By J. Gresham Machen, D.D. The Macmillan Company, New York. Price, $1.75.

Our leader for this month is a most vital and persuasive book; and it is most timely as well—a powerful apologetic for genuine faith in Christ and for real evangelical Christianity. How comes it that Dr. Machen was able to write such a book? There is a reason. He has had a real religious experience. He has known the depth of conviction of sin; he has felt the terrors of God's holy law; he has looked to Christ and His cross by faith, and has received the experience which Paul describes as becoming a "new creation in Christ." No man can probe into the heart of Christian faith as Dr. Machen has done in this inspiring volume without having been first on his knees before God in humble penitence, and then having looked "unto Jesus, the author and finisher of our faith." Says the inspired apostle, "No man can call Jesus Lord, save by the Holy Ghost." Another apostle puts it in this way: "For by grace are you saved through faith; and that not of yourselves: it is the gift of God." Yes, only the person who has had the experience of justification by faith can talk about it in a genuinely intelligent way. This book by our beloved Dr. Machen has been born out of his Christian experience—just such an experience as came to Paul and to Luther.

From another viewpoint this book is most valuable, apropos and timely. It is a keen and searching critique of certain phases of Modernism. It pierces this form of religious skepticism to the quick. This has never been done more penetratingly, and at the same time more graciously. One is almost tempted to say that the modernistic cult of feeling and pragmatism has here received its quietus. Dr. Machen shows clearly that Christian faith must have a basis of knowledge, and that it must include at least a knowledge of the Christ of history and His saving grace and power, or it is not entitled to the name of genuine Christian faith. Moreover, true Christian faith, over against the pragmatist view, must apprehend Christ as the embodiment of truth. Dr. Machen bears down very hard on the current theory that true religion does not require the exercise of the intellect. He shows cogently that the modern opposition to theology is inconsistent in these days of boasted science in all other departments of thought and investigation. Why do men demand science in physics, chemistry, biology, psychology, and so on, and gird at science in religion?

Some of the vital doctrines of Christianity are stated and upheld in a most effective way in this book. The discussion of the substitutional atonement is a masterpiece, brief as it is. The difference between law and gospel and, withal, their vital relation, have never, we think, been more incisively and correctly stated. As to the doctrine and experience of justification by faith, it could not be put more convincingly. The greatest need of the age is the sense of sin, an experience of its heinousness, its repulsiveness, its ruinous nature, in order that the convicted sinner may be led to Christ for deliverance and cleansing. The discussion of Hebrews 11:1 is uplifting. A fine distinction between weak faith and strong faith is drawn in the last chapter, and ought to afford much comfort to honest Christians, who sometimes are troubled with doubts. And so we might go on pointing out many more vital topics that are treated in this engaging book.

Dr. Machen commands a style that is distinctive. It is never florid or highly decorated, for that would not be good rhetoric: but it is graceful, terse, solid and gripping. There is just enough repetition for proper emphasis on vital matters, but never so much as to become wearisome. With graceful diction, convincing logic, evangelical fealty, impressive earnestness, and spiritual fervor, what other qualities are needed to make a book readable, helpful and persuasive?

Sharing in Creation: Studies in the Christian View of the World. By W. Cosby Bell, D.D. The Masmillan Company, New York. $2.00.

It is a pity that one must be critical so often. There is a great difference between this book and that of Dr. Machen, which we have just reviewed, and which we have by no means overpraised. In many ways Dr. Bell's book is also a superior one. It is written in a pure, dignified and gripping style. For cultivated people its diction is certainly a delight. The thought is both elevating and penetrating. Many of the positions are soundly evangelical, as, for example, when the author upholds "the historic personality of Jesus" (p. 220); and when he says: "For in Christianity the Object is not an ideal that we make—however much truth such an ideal might have in it—but a Personality that we find in history. And that Personality has a definite, objective, determinate character of its own" (pp. 220-221). His arguments against the menchanistic monism of the day and in favor of the theistic world-view and a purposive universe are, to our mind, unanswerable, and have perhaps never been put more convincingly. Thus the evangelical Christian can cite this book, in spite of its liberalism, against the naturalistic and pantheistic aberrations of our time.

But, alas! the book does not bring us the whole message of real, supernatural Christianity. If one must wade through all the winding dialectics of Dr. Bell in order to know what real Christianity is, one will never be saved by it. The simple Bible presentation of the plan of redeeming grace will do the work, as has been proved in unnumbered cases, but such an elaborate and roundabout scheme as this work sets forth will have to wait long before it rescues sinners from their sins.

The work is shot through with evolution. Indeed, one of its ulterior purposes seems to be to advocate evolution and to try to show that Christianity and evolution can walk together hand in hand. But, mark you! it is not the simple, supernatural Christianity of the Bible, interpreted at its honest face value, but a Christianity modified in such a way as to fit into the complex mold of the theory of evolution. As has been shown many times in this magazine, the evolutionist always manipulates the first two chapters of the Bible—as well as many other parts of it—to bend them to the evolutionary scheme. Those sections of the Bible are never permitted to mean just what they say. Dr. Bell calls the first chapter of Genesis "a great Semitic epic," "picture writing," the poetical imagery of the Hebrew mind (see pp. 30, 31). Quoting from another liberalistic writer, he says: "We have, then, in the first chapters of Genesis the Hebrew version of a great Semitic epic dealing with the beginning of all things" (p. 30). Again: "Instead of just saying that God did so and so, one made for oneself a sort of mental moving picture of Him doing it" (p. 31). The "Genesis narrative" is "the result of a native and natural movement of the mind giving picturesque expression to its beliefs" (pp. 31, 32).

But that is not the evangelical position. What has become of divine inspiration under such handling? Just read over the quotations above given, and see for yourself whether they spell divine inspiration? Nay, rather, they mean that the Hebrews simply expressed their "beliefs" as to the problem of beginnings. Hence they made many mistakes in giving us their idea of a cosmogony. They were not "scientists." But Paul said (2 Tim. 3:16), "All Scripture is God-breathed," and the context shows that he was referring to the very Scripture—the whole Old Testament—that the critic brushes so deftly aside as belonging to Hebrew poetry, "picture writing," and "moving picture."

Our author says that the first verse of the Bible "is the colorless form" of writing. What follows "just dramatizes the truth expressed in the first verse." We maintain that the first verse is not "colorless"—it is just as colorful, just as vivid, and just as dramatic as is the rest of the sacred narrative. There is no historical, exegetical or grammatical reason for calling the first chapter of the Bible an epic or a drama. It is divinely inspired history, all the evolutionists and liberal critics to the contrary notwithstanding.

Dr. Bell blurs the distinction between creation and evolution. Mostly clear, as we have said, he grows opaque when he tries to draw a median line between creation and emanation. He seems to lean more to the latter, though we cannot be sure. What does he mean by calling the doctrine of *creatio ex nihilo* "creation by means of the magic wand, not by work done and energy put forth" (pp. 86, 87)? If God, by putting forth His power, made something that did not previously exist, why should that be scorned as "magic"? A little further on he says: "Our world may be understood as the outcome and expression, not of God working by magic upon nothing, but

the forthgoing, creative energy of God" (p.). Is not that strange reasoning? If God lly created the material of the universe *ex nilo,* would it not be the outcome of His rthgoing, creative energy"?

Dr. Bell further renders matters opaque—least, he blurs and beclouds them—when tries to show that man shares with God in e work of creation (pp. 88-97). In the ul-nate sense of the term, man can create noth-g. He may utilize and manipulate entities d forces already existent, and thus bring new tterns into being and operation—but create mething he cannot—not an atom or an elec-on. Surely the evolutionists ought to leave mething to be done by the Almighty alone. this book there is little appeal to the Bible, d nothing said specifically about its being an fallible authority in matters of faith and ractice. Dr. Bell is professor of the Philoso-y of Religion in the Theological Seminary Virginia. What an opportunity he would ve to uphold evangelical Christianity in its holeness as it is set forth in our only source-ook, the Bible! We are saddened by the cessity of passing these criticisms on a writer d teacher of such commanding ability.

The Reasonableness of Christianity. By Doug-las Clyde Macintosh, Ph.D. Charles Scrib-ner's Sons, New York. $1.50.

Here is another book written in the at-ractive literary style that characterizes the orks of Drs. Machen and Bell. But a man ay be able to use the choicest diction, while is theology may be far from being choice. his, we regret we have to say, is the case ith this book. In one way, however, it will e helpful to our evangelical cause: it is a real *our de force* against the mechanistic view of he world. The author sees Mind and Pur-ose in the cosmos. He may at times shade he divine transcendence too much, and lay ndue emphasis on the divine immanence; but, fter all, if he will be consistent with his major remise, he cannot help believing in the God ver and above the universe, as well as within , exercising sovereign control.

Otherwise the book is rationalistic. The Bible counts for little whenever it runs thwart the author's subjective views. He be-ins with negative criticism. His first sen-ence furnishes the clue to his position. Great changes have taken place in belief dur-ng the course of Christian history," etc. The reatest change has occurred in Apologetics p. 1). The arguments of the older apologists have lost for the modern mind their con-vincing force" (p. 2-. The "stories of mira-cles" can no longer be accepted by "modern-minded people" (p. 2). It is a "tragedy" to attempt to defend the "whole body of tradi-tional teaching," or "the entire content of the Old and New Testaments" (p. 3). The "older apologetic," in "appealing to miracle-stories," has "never been able to get quite away from the fallacy of reasoning in a circle" (p. 4.)

Thus it goes on and on. You are soon convinced that the author was probably as much interested in knocking out what he calls the "traditionalistic faith" (p. 5) as in show-ing "the reasonableness of Christianity." In fact, his whole effort is to compress the Chris-tian faith and doctrine to "the irreducible minimum," and then to show that the meager entity left on his hands walks in sweet accord with (his) reason. We are by no means con-vinced that the meager remains which he tries to salvage from the wreckage caused by his negative criticism is entitled to be called "Christianity" at all. It is a very humanly devised affair.

The pathetic part about this production is that it won the Bross Prize of $6,000. The other two winners in former years were those stalwart orthodox scholars, Dr. James Orr (1905), with "The Problem of the Old Tes-tament," and Dr. Thomas James Thorburn (1915) with "The Mythical Interpretation of the Gospels." However, the result in Dr. Macintosh's case may be partly accounted for from the fact that the three judges were lib-eralists, one of them being Shailer Mathews.

We wonder whether the trustees of the Bross Prize Fund have been true to the pur-pose of its founder. On page vii of this very book we read that the first object of Mr. Bross was (this is quoted directly from the bequest itself) to "call out the best efforts of the highest talent and ripest scholarship of the world to illustrate from science, or from any department of knowledge, and to demonstrate the divine origin and authority of the Chris-tian Scriptures." Dr. Macintosh eliminates the miracles from the Bible, and tries to re-duce them to natural occurrences. Is that carrying out the terms of the Bross Founda-tion? The author is Dwight-Professor of Theology in Yale University, and is the au-thor of another extremely rationalistic book, "Theology as an Empirical Science," published in 1919. Dr. Timothy Dwight was one of the most stalwart champions of evangelical theology in his day.

God's Picked Young Men. By Henry K. Pasma, M.A. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago. 75 cents net; 6 cents for postage.

To pass from two rationalistic works, which have just been reviewed, to this book is a refreshing relief from both a mental and a spiritual strain. It is neither a pleasant nor an easy task to criticise books. Mr. Pasma's book is excellent reading. He commands a most facile style, many times marked by beauty and originality. Here is no criticism of the Bible, no hacking of it to bits and flinders. It stands forth in all its integrity and beauty and spiritual power. Its author's purpose is to show that, throughout the whole Biblical history, God picked out certain men to carry forward His design, and that He made no mistake at any time. In a most vivid way Mr. Pasma depicts the characters and characteristics of men of the Bible. Let us note a few just to indicate how aptly and uniquely the author touches up the Biblical personages: "The First Young Man God Picked," (Abel); "The Young Man with a Handicap" (Jacob); "The Young Man with Backbone" (Joseph); "The Young Man who Believed in Spite of His Education" (Moses); "The Top-heavy Young Man" (Sampson); "The Young Man with a Yellow Streak" (Mark); "The Perfect Young Man" (Jesus). It is not likely that the young man who reads this book would or could go astray. We hope and pray that it may have a wide sphere of usefulness. What a choice gift it would be for a young man, especially one who may be venturing too near the border line of moral and spiritual peril!

The Mother of Jesus: Her Problems and Her Glory. By A. T. Robertson, D.D.,Litt.D. George H. Doran Company, New York. $1.00 net.

Dr. Robertson's new book has come just at the right time to vindicate the good character of Mary and Joseph and to uphold in a convincing way the miraculous conception of our Lord Jesus Christ. One might say that Dr. Robertson has drawn a life-size portrait of Mary. With here and there a little, but a very judicious, use of his imagination, he has made her stand forth as a very real character. He follows her career, meager as the record is, from her preparation for her destiny by the announcement of the angel to her last appearance on the pages of Holy Writ in the upper room in Jerusalem where Christ's disciples were gathered in prayer awaiting the outpouring of the Holy Spirit. What a beau- new in the literature of Biblical interpreta tiful and vivid sketch it is! It is somethin tion and biography. We read the boo through at one sitting, and left off with a fee ing of great refreshment. One of the mos engaging sections of the book is Chapter V, i which, all distrust having been removed, th mutual confidence of Joseph and Mary ha been restored by the Angel of the Annuncia tion. Our author says of them: "Nothin but perfect faith in each other made possibl the marriage and the life of husband an wife . . . Joseph believed in the purity o Mary and in the birth of Jesus by the Hol Ghost. Nothing less than such faith on th part of Joseph would make possible his ac ceptance of the burden." The Virgin Birth o our Lord is upheld without a dubious note i this beautiful and touching volume. Dr Robertson's knowledge of the New Testamen Greek makes him an authority in matters o exegesis. We thank God for this good book and we take courage, and go forward with glad assurance of the unique deity and savin power of our Lord.

* * *

Additional Book Notes

It is gratifying to know that Dr. Oswal Spengler's notable work, "The Decline o Western Civilization," has been published in an English translation. At this writing i is announced for this month—February. Th publisher is Alfred A. Knopf, 730 Fifth Ave. New York. It will contain 700 8vo. pages The price will be $7.50 net. We have no ourselves examined the work, but an excellen German scholar who has read it in the Ger man informs us that a section of it is devote to a critique of the theory of evolution fron the purely scientific viewpoint, and that hi blows fall on the solar plexus. Our informan says he does not even know what the author' religious views are. He is a pure scientis and philosopher, and therefore no one ca justly accuse him of having a theological bia against evolution.

We quote in part the announcement of th publisher of the English translation, which i done by Major C. F. Atkinson:

"The publication of this prodigious work i an English translation was inevitable from th time of its appearance (1920) in Germany where its circulation has reached close to 100, 000 copies, and where the first volume is sai to have called forth such an amount of critica literature that a review of the bibliograph

ncerning it had already appeared in book m and had reached a large circulation be- re the second volume was published. "Unquestionably this is the most important the numerous philosophical treatises that ve grown out of Germany's post-war psy- ology. The author rejects the current eory of civilization as a progressive process ward Utopia, and defines it as succession cultural cycles. . . Here is ample food for flection on practically every subject within e pale of human knowledge and inquiry, r the book is truly encyclopedic in its scope." The present reviewer is looking anxiously r the appearance of the book in English. As on as it is published, he will secure it, and ad it, and give the readers of this magazine s opinion about its contents and arguments.

Rev. Alfred Funck, who has written the ochure entitled "Evolution and the Bible" reviewed in the January number of this urnal), informs us that professor Otto Ha- ann's work on "The Origin of Man" is op- sed to Evolution, and that wholly from the cientific point of view. It ought to be trans- ted into English. It is part of a joint work, ntitled "Natur und Bibel," and contains 80 ages in the German edition. It is to be oped that some one will feel that he can rve the cause of true religion and science by utting this important work in English form.

"Forethought in Creation," by Dr. W. Bell Dawson, is published by The Bible Institute Colportage Association, 826 N. La Salle treet, Chicago. Ten cents per copy; $1.00 or 12 copies. It is most valuable. The author as many scholastic and honorary titles, mong them Sc.D. and F.R.S.C. He is Gold Medalist in Geology, McGill Univer- ity; Engineer of the *Ponts et Chaussees* of France; Member of the Engineering Institute f Canada; Laureate of the Academy of Sci- nces, Paris." He has no theological titles; et he comes to the defense of the Biblical octrine of purpose and forethought in the niverse, following the Biblical narrative oint by point and showing its beauty, ration- lity and scientific accuracy. It is a most eartening booklet, because it shows that in ot a single point do true science and the onest interpretation of the Scriptures come nto conflict.

The same firm sends us Rev. Dr. James Ed- ard Congdon's "Why I do not Believe in he Evolutionary Hypothesis," the price of hich is the same as that of the book just noted above. Some people will say that the author is a preacher, and therefore—etc. But we do not see why a minister who has gradu- ated from a liberal arts college and has mas- tered a good strong course in a theological seminary should not have mentality enough to understand what evolution is and to see its weak points. As for the book itself, we wish that the scientists would pay attention to it. If it is not thorough-going from both the scientific and the religious viewpoint, let them expose its defects. That will be a great deal more germain and helpful than merely to scoff at him as a "preacher." We challenge the evolutionists to read this booklet and make a capable refutation of its arguments, and show any point where a mistake or a misrep- resentation has been made.

For a real analysis of a well-known cult we recommend Rev. H. T. W. Weber's "An Appraisal of Christian Science." It is an at- tempt to estimate this movement at its real value, not merely to condemn it unheard and out of hand. The author, instead of merely taking the say-so of other critics, has made a first-hand examination of the original sources of Christian Science. In order to be fair, he first points out some of the merits and truths of the cult, and then proceeds with his criti- cisms. It is a veritable arsenal of information. After the appraisal has been made, one feels the truth of what has often been said, name- ly, that Christian Science is neither truly Christian nor truly scientific. One of the most crushing sections of the book deals with the "errating interpretation of the Scrip- tures" by the sponsors of Christian Science. The price of the booklet is 25 cents. It may be ordered of The Lutheran Book Concern, Columbus, Ohio, or of the author, 3366 Ben- son Street, Detroit, Mich.

While for ourself we do not believe in ridi- culing opponents, and we could almost wish that our friend, B. H. Shadduck, would not do so much of it, yet if one will read his books seriously, one will find that he brings forward many unanswerable arguments against evolution. It is not all derision. He has come out with a new book entitled "The Toadstool Among the Tombs." Here is a sample which, while it is put in the author's usual bantering way, still ought to give rise to serious thought: "Does any bright school-boy believe it is good ethics for a tom cat to hate his enemies, but for a boy to love his? Evolutionists defend a selfish, brutal struggle for existence in their system that they rebuke in their Sunday-

school. How can a good doctor be a good vive?" In another place the author points out the bad logic in supposing that "a God-driven evolution would work for geological ages to make a brute that cannot sin, into a man who brings on himself the wrath of the Almighty because he has some brute left in him." Price, 20 cents. B. H. Shadduck, Rogers, Ohio.

The liberalistic critics of the Bible have been routed again, and proved to be poor reasoners. Somehow, they always get things wrong. We wonder why. Is it because God Himself confuses the intellectual processes of the rationalist who prides himself on the acuteness of his own reason. These remarks are made to introduce to our readers a cogent brochure by Dr. Oswald T. Allis, of Princeton Theological Seminary, entitled "The Law and the Prophets, not the Law Versus the Prophets." The liberalists set the two against each other. They can scent contradictions in the Bible more keenly than the hound can scent his fleeing prey. But Dr. Allis goes right to the Bible and finds that the law and the prophets go together, confirm and support each other, and form a beautiful unity of doctrine. For example, Moses was a prophet, and yet he gave the law of the priests to the Israelites. Elijah, the prophet, offered a priestly sacrifice on Mount Carmel. Isaiah gave the world the priestly fifty-third chapter of his book. With many other arguments Dr. Allis upholds his proposition. Copies of the booklet can be procured from *The Presbyterian,* 1217 Market St., Philadelphia, Pa., for 10c each.

If you have had the experience of salvation through faith in Jesus Christ, here is a little book that will thrill your soul: "What Must I do to be Saved?" by George E. Guille, published by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago. Price 15 cents. If you desire to be a soul-winner and to know how to direct souls in the way of assurance, this is the book to read and study. If you are not saved, but desire to be, you will find true guidance in this booklet. It is all as simple and clear as the old first reader of your childhood. The author knows just what passages from the Word of God to cite in order to direct inquiring souls in the way of life. No anodynes are recommended—just the pure medicine of faith in Jesus Christ as He is set forth in the Holy Bible. How stimulating it is to read after an author who knows in his own life the power of the Christ of the Word. "Faith cometh by hearing, and hearing by the Word of God." It is all made very plain.

We desire to add a few remarks of our own to Dr. Keyser's "Book Notes." Perhaps by the time this paragraph appears, Dr. Keyser's new book will be off the press. Its title is, "The Problem of Origins." It is an endeavor to answer these crucial and absorbing questions: "Whence came the universe? Whence came life and species? Whence came man?" In this work the author plunges into the midst of things, dealing vitally with the current discussion on the doctrines of creation and evolution. He shows that the Bible interpreted at its honest face value, gives the most reasonable, and at the same time the most satisfying, solution of the problem of origins. It does not need to be bent and twisted and compressed into the mold of evolution in order to make it rational and scientific. Dr. Keyser does not evade difficulties. He goes into both science and philosophy in his defense of the Bible and his criticism of evolution. Yet, even when he deals with the profoundest problems, his style is simple and terse, never cumbersome and involved. The book will be of quite a good size; the price probably $2.00. The Macmillan Company, 60 Fifth Avenue, New York, are the publishers.—*F. J. B.*

* * *

God Cares! Do We?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions—*how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.* I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—*Dr. A. J. Gordon.*

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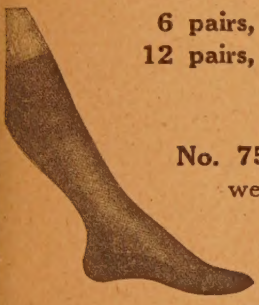

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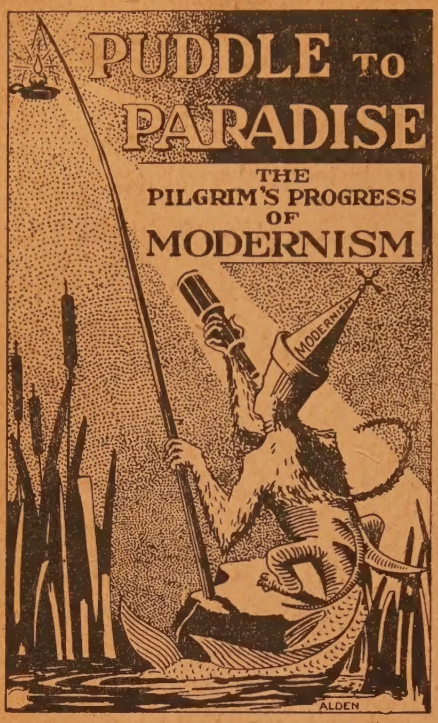

Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 19 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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